CHRIST'S VOICE TO LONDON AND The Great Day of Gods Wrath.

Being the Substance of

II Sermons

Preached in the (City) in the time of the sad *Visitation.*

Together with the necessity of *Watching* and *Praying.*

With a small Treatise of Death.

By *WILLIAM DYER*, a Servant of JESUS CHRITT.

The Lords Voice cryeth to the City, Mic.6 9.

London, Printed in the Year, 1669.

To the Inhabitants of the Parish of St. *Anne Aldersgate*, in the City of *London*, Greeting.

Grace and Peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.

Beloved,

THe ever blessed God, in the Creation of Man, hid a two-fold End.

A Gracious End.

And a Glorious End.

So ought Ministers to have a two-fold end,

The Glory of God,

And the Good of Souls.

These ends had I in the Preaching of these Sermons to you, and now also in the Printing of them for you.

For as much as I was desired by some of you, to come and preach publickly amongst you, which I condescended to, hoping thereby to bring glory to God, and good to your souls, without having the least thought of publishing to the World, what I then preached to you.

But having since been earnestly importuned, and much desired by several friends,

to Print them for publick benefit, I have accordingly answered their desires.

And because these two Sermons were preached publickly amongst you, I thought it my duty also to Dedicate them unto you, that what your Ears let slip in the hearing of them, your Eyes may regain by the reading of them.

Dear Friends, I hope these Sermons will not be the less accepted by you, because they are come in a plain dress: I confess there is more of heart in them, than Art: I hope the less Man appeareth in them, the more God will appear by them; who many times maketh use of weak means to effect great ends; *For out of the mouth of Babes and Sucklings, hast thou ordained strength*, Psal. 8. 2. And for this our dear Lord thanks his Father, in *Mat.* 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes.* Ver. 26. *Even so Father, for so it seemed good in thy sight.* So elsewhere it is said, *To you it is given to know the mysteries of the Kingdom of Heaven, but unto them it is not given.*

Friends, I may say unto you, as the blessed Apostle *Paul* said to the *Corinthians*, *My*

My speech, and my preaching, was not with enticing words of mans wisdom, but in demonstration of the Spirit, and of Power, that your faith might not stand in the wisdom of men; but in the Power of God, 1 Cor. 2. 4, 5. I hope none that heard me (or shall read me) will think I speak too much, or too home. O my Friends! can a man speak too much for God and his Glory? Can a man speak too much against sin and wickedness? Or, can a man speak too much for the eternal good of souls, which are more worth than a world? for what will it profit a man to gain the whole world, and lose his own soul; *For he that shall gain the world, with the loss of his Soul, will be a great loser in the end.*

Beloved, That I have printed these Sermons something larger then I preached them, by adding some small additions to them, I acknowledge; and that which I now desire of you, is, That what you read in these Lines, you would practise in your Lives. O that you would open the door of your hearts to the *Lord JESUS*, (who stands knocking at them) *that he may come in and sup with you, and you with him, that you may be able to stand in the day of his wrath, when others shall cry to the rocks*

and the Mountains to fall on them. O Friends, God hath spared you in this time of Calamity, and will you not serve him? O! You have been as brands pluckt out of the burning: O therefore, humble your selves under Gods mighty hand, that you may be exalted in due time. Work therefore, while it is called to day; for the night cometh, in which no man can work. Now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are sanctified. I shall adde no more, but promise you my prayers; and desire yours also, that this may bring glory to God, and good to you; which is the desire of him, who is,

Your Friend and Servant in the precious Concernment of the
GOSPEL,

WILLIAM DYER.

THE EPISTLE TO THE READER.

Courteous Reader,

I *Have had little encouragement from the world, to appear any more in this nature, who have had ſo many Books taken and kept from me, without any juſt cauſe, though there was nothing in them, but what was profitable matter for the Church of God, yet for all this they are kept from me ſtill. But kind* Reader, *this is not all which I have ſuffer'd, for as ſoon as my Books came forth, ſeveral men made a prize of them, by Printing them over divers times without my knowledge, with many groſs miſtakes and abuſes, which was not a little trouble to me, to ſee how the Author and the Buyer, were both abuſed. Therefore, Courteous* Reader, *this may give thee to underſtand, that if thou haſt occaſion for any of my Books, thou mayſt have them at the* Black-Spread Eagle, *at the Weſt-end of* Pauls, *truly Printed. Kind* Reader, *I hope theſe Sermons will find as good acceptance*

with thee as the former. I confess, this encouraged me, when I considered how my former treatises were receiv'd and embrac'd by the Lords people in all parts of this Kingdom, as appears by the many thousands of them which have been printed and sold; and though I have met with many discouragements from them without, and some also which are within, who have bent their Tongue like a bow, for lies, as if I had done that which was never in my thoughts, nor in my heart, much less in practise; and thought they had as little cause to report it of me, as of any man; yet how confidently did some report, and others believe those abominable lies, as if I had left my first Love, and were returning again to Egypt. O what is it that prejudice and malice will not do? But why should I be troubled at this, seeing it was so with the holy Apostle, who went through evil report, as well as good? But in this I rejoyce, that the Lord hath made me any way instrumental in doing good, and in that he hath kept me close to himself; and this is my crown and rejoycing. Now that the only wise God may keep thee and me by his power, through faith unto salvation, that we may glorifie him here, and reign with him hereafter, is the desire and prayer of him, who desires the good of thy Soul.

WILLIAM DYER.

A Call to SINNRS;

OR,

Christ's Voice to LONDON.

REV. 3. 20.

Behold, I ſtand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.

THE Holy Scriptures are the Myſteries of God, Chriſt is the Myſtery of the Scriptures, Grace is the Myſtery of Chriſt, 1 *Tim.* 3. 16. The Lord Jeſus is our life, and the way to life, 1 *Cor.* 2. 7. To know him ſavingly, believingly, and experimentally, is life eternal. *John* 17. 3. *I am the way*, ſaith Chriſt, *John* 14 6.

The old and good way, *Jer.* 6. 16.

The new and living way, *Heb.* 10. 20.

The ſtrait and narrow way, *Mat.* 7. 14.

And because poor sinners are by nature the Children of Wrath, and all gone out of the way, having their understandings darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts, *Ephes.* 4. 18. are become wretched, and miserable, and poor, and blind, and naked, like to the *Laodiceans* spoken of in this Chapter, *v.* 27.

Therefore the Lord Jesus, who is full of love, full of grace, and full of pity to poor lost sinners, doth graciously invite them to come to him, that he may enrich them with his Gold, cloath them with his white Rayment, and anoint their Eyes with his Eye-salve, that they may see, *ver.* 18. and further, to shew his willingness and readiness to save souls, he tells us in the Text, *That he stands at the door and knocks, that if any man hear his voice, and opens the door, he will come in to him, and will sup with him, and he with me.*

In these words you have three general parts.

1. Gods gracious offer to man, *Behold, I stand at the door and knock.*

2. Mans duty in relation to Gods gracious offer, *If any man hears my voice, and opens the door.*

3. Gods

3. Gods gracious promise in relation to mans duty, *I will come in to him, and will sup with him, and he with me.*

The words being thus opened, there flows from them these four points of Doctrine.

Doct. 1. *That there is a marvellous willingness in the heart of God and Christ, to save and receive poor lost sinners.*

Doct. 2. *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

Doct. 3. *That it is the duty and great concernment of all men whatever, to hear Gods Voice, and to open the door.*

Doct. 4. *That whoever will but hear Christs Voice, and open the door, he will come in to them and sup with them, and they with him.*

Neither time nor strength, Beloved, will give me leave to handle all these Doctrines apart therefore I shall insist but upon one of them, which is the second, *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

In the prosecution of this point, I shall do three things.

1. Open it, that you may see it.
2. Prove it, that you may believe it.
3. Apply it, that you may receive.

First, In the opening of it, there are three things to be explained: 1. The

1. The *Barrs*.
2. The *Voices*.
3. The *Doors*.

1. I shall shew you what the *Barrs* are that bolt the door of sinners hearts against Christ.

Beloved, they are six.

1. The *Barr* of Ignorance.
2. The *Barr* of Unbelief.
3. The *Barr* of self-conceitedness.
4. The *Barr* of Earthly-mindedness.
5. The *Barr* of Prejudice.
6. The *Barr* of Hardness of heart.

These (my *beloved*) are the cursed *Barrs* which Barre God, and Christ, and the holy Spirit out of the heart.

I shall begin first with the *Barr* of *Ignorance*, and in that I shall shew you these three things.

1. What Ignorance is.
2. What sinners are ignorant of.
3. The mischievousness of this sin of Ignorance.

And First, What Ignorance is: Ignorance is the want of knowledge, or darkness of the understanding; for so saith the Apostle *Paul*, Ephes. 4. 18. *Having the understanding darkned, being alienated from the life of God, through the ignorance that is in*

in them, because of the blindness of their heart. Here you may see what ignorance is; the Apostle calls it darkness and blindness: So likewise in 2 *Cor.* 4. 3, 4. *But if our Gospel be hid, it is hid to them that are lost, on whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ who is the Image of God, should shine unto them.* So that ignorance is darkness of mind blindness of heart, and want of knowledge and spiritual understanding in the soul.

Secondly, What are sinners ignorant of?

Answ. 1. They are ignorant of God, they are ignorant of Christ, they are ignorant of the Spirit, they are ignorant of the Word, they are ignorant of their own misery, they are ignorant of the necessity of a change, of being born again, of being new Creatures, of being converted and turned from darkness to light, from death to life, and from the power of Satan to the living God; such things as these, I say, they are ignorant of; and this is that which keeps poor souls from going to Christ. O Beloved! we have many of those amongst us who are this ignorant. It was said of the Priests the Sons of *Eli*, that they were Sons of

Belial,

Belial, and knew not the Lord, 1 *Sam.* 2. 12. So in the Propheſie of *Jeremiah*, *Ch.* 2. *v.*8. it is ſaid, *The Prieſts ſaid not, Where is the Lord? and they that handle the Law, know me not.* So the Phariſees were blind leaders of the blind, *Mat.* 15.14. Would to God there were no ſuch amongſt our Prieſts this day: May not that charge be drawn up againſt us now, as was againſt *Iſrael?* Hoſ. 4. 1. *Becauſe there is no truth, nor mercy, nor knowledge of God in the land; By ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, and blood toucheth blood; therefore the land mourneth, and my people are deſtroyed for lack of knowledge: Becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no Prieſt to me; ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children; they eat up the ſins of my people, and ſet their hearts on their iniquity, and they are like People, like Prieſt. Thus men erre, not knowing the Scriptures, nor the power of God,* Mat. 22.29.

Thirdly, The miſchievouſneſs of this ſin of Ignorance.

1. Ignorance is that which keeps men from knowing of God.

2. Ignorance is that which keeps men from pleaſing God. 3. Ig-

3. Ignorance is that which keeps men from coming to God.

4. Ignorance hinders men from having a propriety in God.

5. Ignorance is that which hardens the heart against God. O curſed and miſchievous Ignorance! What ſin like unto this; This is that which darkens, which hardens, which blinds and bars the door of ſinners hearts againſt Chriſt. *O that thou hadſt known* (ſaith our dear Lord) *the things that belong to thy peace*, Luke 19. 42. *But becauſe they are a people of no underſtanding, therefore he that made them, will have no mercy on them; and he that formed them, will ſhew them no favour*, Is. 27. 11. Thus (my Beloved) I have ſhewed you what a wretched and miſerable ſtate ſuch are in, that are thus ignorant.

2*dly*, The ſecond Bar is Unbelief, which bars and bolts Chriſt out of the heart: this is that which makes men,

1. That they give no credit to the report of the Goſpel.

2. Neither do they yield that loving and loyal ſubjection to Chriſt as their Lord, where Unbelief is.

3. Where Unbelief is, it keeps off the heart from confidently depending upon

upon Christ; for that which is to be had in him, and so keeps Christ out of our souls; it is that which clips the wings of his mercy, *Heb.* 3. *ult.* it is that which holds the hand of his power, *Mat.* 13. 58. And he did not many mighty works there, because of their Unbelief. It is that which lets the soul into perdition, *Joh.* 8. 24. *Rev.* 21. 7. The unbelieving shall have their portion in the Lake of fire, which is the second death. Unbelief is that which hardens the heart, and causes it to depart from God, *Heb.* 3. 12. Take heed, Brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to day, lest any of you be hardened. O Beloved! Unbelief is that also which gives God the lye: he that believeth not God, hath made him a lyar, because he believeth not the record that God gave of his Son, 1 *John* 5. 10. They believe not his promises, fear not his threatnings, nor hearken to the voice of his word; though he sets life and death before them, Heaven and Hell, bitter and sweet, yet they go on in the imagination of their hearts, to add sin to sin, putting the evil day far away, but draw iniquity with cords of vanity;

vanity, and ſin (as it were) with a Cart-rope. O beloved, this is the ſtate and condition of Unbelievers, and this is one of the *Barrs* that bolts Chriſt out of the heart; as all believers are in a ſtate of ſalvation, ſo all unbelievers are in a ſtate of damnation; for, *He that believeth not is condemned already*, John 3. 18.

Thirdly, The third *Barr* is ſelf conceitedneſs which barrs and bolts the Lord Jeſus out of the heart.

Firſt, A ſelf-conceited man is one which ſuppoſes himſelf to be what he is not, *Gal.* 6. 3. *If a man think himſelf to be ſomething when he is nothing, he deceiveth himſelf.*

Secondly, A ſelf-conceited man is one that glorieth in his works, and deſpiſeth others, *Luke* 18. 9, 10. And he ſpake this Parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others. The Pharisee ſtood and prayed thus with himſelf: God, I thank thee, that I am not as other men are, Extortioners, Unjuſt, Adulterers, or even as this Publican. But the Publican whom he deſpiſed, went away rather juſtified: for every one that exalteth himſelf ſhall be abaſed.

Thirdly, A ſelf-conceited man is the farthe-

theſt from Heaven of any man: *Verily I ſay unto you, that* Publicans *and* Harlots *go into the Kingdome of Heaven before you*, ſaith our Saviour to the ſelf-conceited *Phariſees*, Mat. 21. 31.

Fourthly, A ſelf-conceited man is one that liveth the moſt ſecureſt in a ſtate of ſin and miſery. And *it ſhall come to paſs, when he heareth the words of this curſe, that he ſhall bleſs himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of my heart, to add drunkenneſs to thirſt*, Deut. 29. 19.

Fifthly, A ſelf-conceited man is the hardeſt to be wrought upon, and convinced of the ſtate and condition that he is in, of any man; becauſe he thinks himſelf righteous and holy enough, and good and ſound enough: Thus it was with the *Scribes* and *Phariſees*, who had ſuch high thoughts of themſelves, that they thought themſelves to be the moſt holy perſons in the world: mark what Chriſt ſaith to them, *Joh.* 9. 12. *The whole need not a Phyſician, but they that are ſick; I came not to call the righteous, but ſinners to repentance*: So alſo it is ſaid, *John* 7. 48. *Have any of the Rulers or of the Phariſees believed on him?* Note, theſe were very

very hard to be convinced, and brought to own the truth.

Sixthly, A ſelf-conceited man is one that thinks that God is made up of nothing but mercy, and therefore he lives in his ſins, and pleaſeth himſelf with this, that God is merciful, he lying ſtill in the ditch of ſin, and crying, *God* help, but never endeavoureth to come out; but though the Lord waiteth to be gracious, yet the Lord is a God of Judgment, Iſa. 30. 18. O! this is the ſad and miſerable condition of a ſelf-conceited man: This is that which keeps him from cloſing with Chriſt: this is that curſed *Barr* that bolts the doors of ſinners hearts againſt Chriſt.

The fourth *Barr* is earthly-mindedneſs.

First, An Earthly-minded man is one that minds the things of this World, more than he doth Jeſus Chriſt; this was the Caſe of that young man in the Goſpel, which came to Chriſt, and asked him, ſaying, *What good thing ſhall I do, to inherit eternal life?* Jeſus bids him keep the Commandments; he ſaith unto him, *All theſe have I kept from my youth up: what lack I yet? Jeſus ſaith unto him, if thou wilt be perfect, ſell that thou haſt and give to the poor, and thou ſhalt have treaſure in Heaven:*

Heaven: But he being an earthly-minded man, would not embrace the Counsel of Christ, *but went away sorrowful; for he had great possessions*, Mat. 19. 21, 22.

Secondly, An earthly-minded man is one that will leave the work of God, to embrace the present world; this was *Pauls* complaint of *Demas*, 2 *Tim.* 4. 10. *For* Demas *hath forsaken me, having loved this present world*. See also in *Phil.* 2. 21. he saith, *That all seek their own, not the things that are Jesus Christs.*

Thirdly, An earthly-minded man is one that will preach false Doctrine, for the love of money, and filthy lucres sake, 1 *Tim.* 7. 10. *For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith*, *Tit.* 1. 10, 11. *For there are many unruly and vain talkers, and deceivers, which teach things they ought not, for filthy lucres sake*, 2 Pet. 2. 15. *Which have forsaken the right way, and are gone astray, following the way of* Balaam, *the Son of* Bosor, *who loved the wages of unrighteousness.* O Beloved! I could wish that this were not too much practised in this our day; but alass! what shall I say? Such is the earthly-mindedness of many of the Priests, that I may say of them, as the blessed

bleſſed Apoſtle *Paul* ſaid of ſome in his dayes, *Phil.* 3. 19. *Whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things.*

Fourthly; An earthly-minded man is one that truſteth in his riches, and not in God, *Prov.* 11. 28. *He that truſteth in his riches ſhall fall,* Pſal. 49. 6. *They that truſt in their wealth, and boaſt themſelves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ranſom for him; therefore if riches do increaſe, ſet not thy heart upon them,* *Pſal.* 62. 11. The bleſſed Apoſtle *Paul*, doth charge them that be rich in this World, that they truſt not in uncertain riches, but in the living God, *Who giveth us all things richly to enjoy,* 1 Tim. 6. 17. Thus you may ſee, my beloved, that whoſoever truſteth in uncertain riches, more than in God, is an earthly-minded man; it is that which bars men out of the kingdom of Heaven: they are the words of Chriſt to his Diſciples, *Mark* 10. 24. 25. *How hard is it for them that truſt in riches, to enter into the kingdom of God? It's eaſier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of God.* O Beloved, it is a ſnare, it is idolatry, *Col.* 3. 5.

And

And covetousness, which is Idolatry, it is the root of all evil. 1 Tim. 6. 10. *For the love of money is the root of all evil*: Thus earthly-mindedness, or covetousness, is another great sin, that keeps souls from going to Christ for life and salvation. *And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it, I pray thee have me excused. And another said, I have bought five yoak of Oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a Wife, and therefore I cannot come*, Luke 14. 18, 19, 20.

The fifth *Barr* is Prejudice, which bars Christ out of the heart; wicked and sinful men have a great prejudice against Christ, that is, against these three things of Christ.

First. They have a Prejudice against his Doctrine, or Worship; *Many therefore of his disciples when they heard this, said, this is an hard saying, who can bear it? From that time many of his Disciples went back, and walk'd no more with him* Joh. 6. 60, 66. *and they questioned among themselves saying, What thing is this? what new Doctrine is this?* Mat. 11. 11. Sinners have a great Prejudice against the Doctrine and Worship

ſhip of Chriſt, they think it too pure, too ſpiritual, and too powerful for them to bear.

Secondly, They have a great prejudice againſt the Miniſters, (or Ambaſſadors) of Chriſt: they ſay of them, as *Ahab* did to *Micaiah*; *I hate him, for he never propheſies good of me*, 1 King. 22. 8. So in 1 King. 18. 17. *Ahab* ſaid unto *Elijah*, *Art thou he that troubleth* Iſrael? So *Jeremiah* complains of this, ſaying, *I am in deriſion dayly, every one mocketh me, becauſe the word of the Lord was made a reproach unto me, and a deriſion dayly*, Jer. 28 7, 8. So in *Acts* 24. 5. It is ſaid of *Paul*, *for we have found this man a peſtilent fellow, and a Mover of Sedition among all the Jews throughout all the world, and a Ring-leader of the Sect of the* Nazarens; and this is according to the words of our Bleſſed Lord, *Mat.* 10. 22. *And ye ſhall be hated of all men for my Names ſake.*

Thirdly, Sinners have a great prejudice againſt the Members of Chriſt: and that for four Reaſons.

1. Becauſe they are poor, *Luke* 11. 22, 23. 1 *Cor.* 1. 26, to 30. 1 *Cor.* 1. 2. *Or deſpiſe ye the Church of God, and ſhame them that are poor.*

2. Becauſe they are but a few, *Luke* 12. 32.

12. 32. *Mat* 7. 14 *Deu*. 7. 7. For ye were the fewest of all people. *Rev*. 3. 4. Thou hast a few names in *Sardis*, which have not defiled their garments.

3. Because they are unlearned in the account of men: this is said of Christ, *Joh*. 17. 15. How knoweth this man Letters, having never learned; Also of *Peter* and *John* it is said, *Acts* 4. 13. And when they perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with *Jesus*. Are ye also deceived? Have any of the Rulers, or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed, *John* 7. 47 48.

4. Because they will not conform to mens inventions. See 2 *Chron*. 11. 13, 14. And the Priests, and the Levites, that were in all *Israel*, resorted to *Rehoboam* out of all their Coasts; for they left their Suburbs, and their possessions, and came to *Judah* and *Jerusalem*; for *Jeroboam* and his Sons had cast them off from executing the Priests Office before the Lord: and after them, out of all the Tribes of *Israel*, such as set their hearts to seek the Lord God of *Israel*, came to *Jerusalem* to sacrifice to the Lord

Lord God of their Fathers, ver. 16. See Dan. 3. 18. *Be it known unto thee, O King, that we will not serve thy God, nor worship the golden Image that thou hast set up.* Also in Mat. 15. 2. *Why do thy disciples transgress the tradition of the elders, for they wash not their hands when they eat bread? But Jesus said unto them, Why do ye also transgress the Commandment of God by your tradition?* See also Acts 5. 28, 29. *Did not we straitly command you, that you should teach no more in his name? And behold, ye have filled* Jerusalem *with your Doctrine, and intend to bring this mans blood upon us. Then* Peter, *and the other Apostles, answer'd and said, We ought to obey God rather than man.* See Col. 2. 21, 22. *Touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men.* O my dear Brethren, this cursed sin of Prejudice is that which keeps sinners from receiving the truth in the love of it, and a Barr which bolts Christ out of the heart.

The sixth Barr is hardness of Heart, which bolts the hearts of sinners against Christ, and they are hardned,

1. Against God, *Job 9. 4. who hath hardned himself against him, and prospered?*

2. Their hearts are hardned against his mercy, that it doth not draw them. *Rom. 2.*

5. Or despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance; but after thy hardness, and impenient heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God.

3. Their hearts are hardned against his Judgments, that they do not tremble at them as it is said, *Exod.* 8. 32. *And* Pharaoh *hardned his heart at this time also, neither would he let the people go*; And it is also said, Jer. 5. 22. *Fear ye not me, saith the Lord, and will ye not tremble at my presence?*

4. Their hearts are hardned against his word, that it doth not reform them, *Prov.* 29. 1. *He that being often reproved, hardneth his neck, shall suddenly be destroyed, and that without remedy, seeing thou hatest instruction, and castest my word behind thee*, Psal. 50. See in Jer. 44. 16. *As for the word which thou hast spoken to us in the name of the Lord we will not hearken to thee, but we will certainly do whatsoever cometh out of our own mouth.*

5. Their hearts are hardned against the spirit of God, that it doth not melt them, *Gen.* 6. 3. *My spirit shall not always strive with man.* As *Stephen* said to the *Jews*, Acts 7. 51. *Ye stiff necked and uncircumcised in heart*

and

and ears, ye do always resist the Holy Ghost; as your Fathers did, so do ye.

6. Their hearts are harden'd against all the means of grace, or gracious invitations from the people of God; *But they refused to hearken, and pulled away the shoulder, and stopped the ear, and made the heart like an Adamant stone, lest they should hear the Law, and the words which the Lord of Hosts sent to them by his spirit in the former Prophets,* Zech. 7. 11, 12. *They are like the deaf Adder that stoppeth his ear, which will not hearken to the voice of the Charmer, charming never so wisely,* Psal. 54. 4, 5. O dear Friends, this is another Barr which bolts Christ out of the hearts of poor sinners: Thus, Beloved, I have shew'd you what the Barrs are that bolt the door of our hearts against Christ, that we do not hear his voice, and open the door.

Secondly, The second thing which is here to be explained, is, What this voice is which sinners are to hear: It is the voice of Christ, he is speaking to poor sinners to open the door of their hearts, that he may come in & sup with them. There are two sorts of Voices by which Christ speaketh to the soul; Inward Voices, and outward Voices.

First, Inward Voices.

1. The Voice of Conscience. The Lord Jesus

his speaks to sinners by their consciences; It is said of the Jews, *Joh.* 8. 9. They were convicted by their own Consciences: So *Paul* saith, *Rom.* 9. 1. *My conscience beareth me witness*: And of the Gentiles, *Paul* saith, *Rom.* 2. 15. That they did by nature the things contained in the Law, their consciences also bearing them witness: and as *Paul* saith, 2 *Cor.* 1. 12. *Our rejoycing is this, the testimony of a good conscience.* O Friends, God preach'd to you many times by your consciences, which speaketh to you secretly and powerfully, condemning and reproving you for your iniquities: O therefore hear the Voice of Conscience, for it is the Voice of Christ; hear (I say) and hearken to it, and let Christ in, that he may sup with you.

2. Christ speaks to us by the Voice of his Spirit, as he did to the old world, *Gen.* 6. 3. *My spirit shall not always strive with man*; & as he did to the Jews, *Act.* 7. 51. *Ye do always resist the holy Ghost; as your Fathers did, so do ye*: So in *Joh.* 16. 8. Christ tells us that the Spirit should *convince the world of sin, of righteousness, and of judgment.* O! the ever blessed God speaks to the world by his blessed Spirit, striving with them, convincing of them, and reproving them for their iniquities, that their souls may believe

in

in him, and live with him to all Eternity.

Secondly, There are outward Voices, by which Christ speaks to sinners.

1. By the Voice of his Word, which is the preaching of the Gospel, that is, the Word of Reconciliation: O sinner, when thou hearest the Word read, thou hearest the voice of Christ. *Col.* 1. 5. *Whereof ye heard before in the word of the truth of the Gospel*; as Christ saith, *Joh.* 5. 39. *Search the Scriptures, for they are they that testifie of me.* The voice of the Scripture, is the voice of *Christ*; and as Christ speaks to us by them here, so he will judge them by us hereafter, *Rom.* 2. 16. *God will judge the secrets of men by Christ Jesus, according to my Gospel*, Joh. 12. 48: where Christ saith, *The word which I have spoken the same shall judge him in the last day.*

2. Christ speaks to sinners by the voice of his Rod, by afflictions, and tribulations, and judgments, *Mic.* 6. 9. *The Lords voice cryeth unto the City, and the man of wisdome shall see thy Name; hear ye the Rod, and who hath appointed it.*

3. Christ speaks to sinners by the voice of his servants, as in *Isa.* 50 10. *Who is there among you that feareth the Lord, that obeyeth the voice of his servants?* So in 2 Cor. 5. 20. *Now then we are Embassadours for Christ, as*

though God did beseech you by us, we pray you in Christs stead be ye reconciled to God: So in *Matth.* 18. *He that heareth you, heareth me.* O sinners! Christ speaks to you by the voice of his servants, by his Ministers and Members, who beseech you, and intreat you to be reconciled, that you may have peace with God through Jesus Christ.

Having thus briefly shewed you what the Voices are:

Thirdly, I shall in the third place come to shew you, what the door is that Christ stands and knocks at, which sinners are to open, and let him in.

1. The first door which sinners should open unto Christ, is the Door of their thoughts: I say we must open the door of our thoughts to him that God may be in our thoughts, & Christ in our thoughts, and the spirit of Life and Power in our thoughts, and Eternity in our thoughts, Heaven and Judgment in our thoughts: *Keep this for ever in the imagination of the thoughts of thy heart,* 1 Chro. 29. 18. *How precious also are thy thoughts unto me, O God, How great is the sum of them,* Ps. 139. 17. *In the multitude of my thoughts within me, thy comforts delight my soul,* Ps. 94. 19. O! this is the first Door of our hearts, which believers open to their beloved Lord.

2dly,

3*dly*, The second is the Door of Consideration which sinners should open to Christ: O that they were wise, and understood this, *that they would consider their latter end*, Deut. 32. 29. *The ox knoweth his owner, and the ass his masters crib, but Israel doth not know, my people doth not consider*, Isa. 3. 1. *The tabret, and pipe, and harp, & wine are in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands*, Isa. 5. 12. But now those that have opened this door to Christ, they consider their ways. *The upright considereth his ways*, Prov. 21. 29. *and the wondrous works of God*, Job 37. 14. *and what great things God hath done for him*, 1 Sam. 12. 24. *Therefore thus saith the Lord of hosts, consider your ways*, Hag. 1. 5. And this is the second door of the heart.

3*dly*, The third door is the door of Affection, which sinners should open to Christ: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul*, Deut. 6. 5. *If any man love not the Lord Jesus, let him be* Anathema, Maranatha, 1 Cor. 16. 22. *Grace be with all them that love our Lord Jesus Christ in truth and sincerity*, Eph. 6. 24. *Set your affections on things above, and not on things beneath*, Col. 3. 1. This door of love and affection must be opened to Christ, that

he may come into your hearts, and be your neareſt and deareſt, your joy and delight, that you may have reconciliation with the Father, union with the Son, and communion with the Holy Ghoſt: And this is the third Door of the heart.

4thly, The Fourth is the Door of Deſire, which muſt be opened to Chriſt, or else he cannot come into our hearts, & ſup with us: O ſinners, you muſt deſire and thirſt after Chriſt vehemently, and ſay as the Church doth, in the laſt of *Canticles*, ult. *Make haſt, my Beloved, and be thou like to a Roe, or to a young Hart upon the mountains of Spices*: So in Rev. 22. 20. *Even ſo, come Lord Jeſus, come quickly.* So with the Pſalmiſt, Pſal. 73. 25. *Whom have I in Heaven but thee, and there is none on earth to be deſired beſides thee?* And with the Church, Iſa. 26. *with my ſoul have I deſir'd thee in the night; yea, with my ſpirit within me will I ſeek thee early; for the deſire of my ſoul is to thy name, and to the remembrance of thee*: So *Paul I deſire to know nothing among you, ſave Jeſus Chriſt, and him crucified*, 1 Cor. 2. 2. This is the fourth Door of the heart, which you muſt open to Chriſt, without which there is no ſupping with Chriſt, nor Chriſt with you.

5thly, The Fifth is the Door of Eſtimation which

which sinners must open to Christ; that is to prize him, & to value him as more precious than all other things besides: So to believers, 1 *Pet.* 2.7. *Unto you therefore which believe, he is precious*; and with *Paul*, *to count all things but dung and dirt to gain him*; and also with *Moses*, *To esteem the reproach of Christ, greater riches than the treasures of* Egypt, *Heb.* 11.25. O! those blessed souls that have open'd this door to Christ, he is to them all lovely, the chiefest among ten thousands; yea, he is better than Rubies, & all the things thou canst desire, are not to be compared unto him, *Pr.* 3.15. So it must be with you, poor souls; you must look upon Christ as most lovely, most precious, most desirable, and most glorious; thus he is to the Father, to the holy Angels, and to the *Saints*. And this is the fifth door of the heart.

Sixthly, The sixth is the door of a good conversation, which sinners as well as Saints must open to Christ: *For our conversation is in heaven, from whence also we look for a Saviour, the Lord Jesus*, Ph. 3.20. *For the grace of God that bringeth salvation, hath appeared to all men, and teacheth us that denying ungodliness, and worldly lusts, we should live soberly, & godly, and righteously in this present world*. Tit. 3.11. *seeing then that these things*

shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 2 Pet. 3. 11. *Only let your conversation be as becometh the Gospel of Christ*, Phil. 1. 29. *And to him that ordereth his conversation aright, will I shew the salvation of God.* This is the sixth door of the heart, to wit, a good conversation; this also must be open'd to Christ, that he may come in, & sup with us, & we with him, that our souls may have fellowship and communion with him.

And thus I have briefly shew'd you, beloved, What the Doors are that must be opened to Christ. Now having done with the *Explanation*, I come to the *application* of the point; & as I have open'd it to you, that you might see it; & prov'd it to you that you might believe it, I shall now apply it, that you may receive it. Is it so, beloved, that the hearts of sinners are thus bar'd & bolted against the *Lord Jesus*.

Use 1. First by way of *Information*: This may be of use to inform us of the sad & miserable condition of all unconverted persons; they are wretched, and miserable, and poor, and blind, and naked; they are without Christ, being aliens from the Commonwealth of *Israel*, and strangers to the Covenant of promise, having no hope, and without God in the world, *Eph.* 2. 12. Oh sinners, this

this is your condition, who are graceless & Christless persons; and though this be so, yet this is not all; for your hearts are barr'd and bolted against the Lord of Life and Glory. O thou that hearest or readest this, how canst thou but tremble to think that thy heart should be thus barr'd & bolted against Jesus Christ with Ignorance, with Unbelief, Self-conceitedness, Earthly-mindedness, Prejudice and hardness of heart; & yet all this while open to Sin and Satan, and to the World, which are cruel Enemies to the soul: That I may hasten you out of this condition, if it be the will of God, (as the Angel did *Lot* out of *Sodome*, *Gen.* 19.) I shall turn my Discourse into an Exhortation.

Use 2. And first of all, let me exhort you whose hearts are thus barr'd and bolted against Jesus Christ, to hear his Voice, and to open the door.

1. To hear his Voice! O sinner, Christ speaks to you by your consciences, by his spirit, by his Word, by his Rod, and by his servants; O you men and women of this City, God hath spoken to you by all these *Voices*, but you have turn'd the *deaf ear* to *Christ. The voice of the Lord cryeth to the City, (and the man of Wisdom shall see thy name) hear ye the Rod, and who hath appointed it,* Mic. 6. 9).

Lay

London, London! GOD speaks to thee by his judgments; and because thou wouldst not hear the voice of his word, he hath made thee to feel the Voice of his Rod. O great City! How hath the Plague broke in upon thee, because of thy abominations? *Thus they provoked him to anger with their inventions and the plague brake in upon them*, Psal. 106. 29. O you of this City! how is the wrath of the Lord kindled against you, that such multitudes of thousands are fallen within thy borders by the noisome Pestilence, GODS immediate Sword: O *London!* how are thy Streets thinned, thy Widows encreased, and thy burying places fill'd, thy Habitations fled thy Trade decay'd! O therefore lay to heart, you that are yet alive, all these things, and turn from your wicked ways, that the cry of your prayers may out-cry the cry of your sins, and be like unto the City of *Nineveh*, who believed God, and gave credit to *Jonas* his words, who humbled themselves, and fasted, and cryed mightily unto the Lord, *Jonas* 3. 5. O let not Heathens out-strip Christians; Did *Nineveh* repent, and turn from their wicked ways, and shall not *London*? May be you may think (my brethren) that 'tis well now, and that God is friends with you, because the Sickness decreaseth

and

and abateth; I say, blessed be God for it; but be not deceived, God is not mocked: to whomsoever God bestows great mercies, if they abound in great wickedness, he will inflict great punishments upon them. Alas, Beloved, do your sins decrease? And doth that abate? Is here a turning from sin, and a turning to God? Is there a Reformation and amendment of life amongst you? If this be so, then you may hope that God hath done afflicting you: *If my people, which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I forgive their sin, and heal their land*, 2 Chron. 7. 14. But if you remain still as prophane as before, as superstitious as before, as carnal as before, as lukewarm as before, as hard-hearted and cruel as before, as proud and vain as before: I say, if it be thus with you, God hath not yet done with *London*, but hath other Judgments to pour out upon you, though he cause this to cease. Do but see how God dealt with the *Jews* in this case, Amos 4. 6. *I have given you cleanness of teeth in all your Cities, and want of bread in all your Palaces, yet have you not returned unto me, saith the Lord. I have also withholden the rain from you, yet have ye not returned unto me, saith the Lord. I have*

smitten

smitten you with blasting & mildew, yet have ye not returned unto me saith the Lord. I have sent among you the pestilence, after the manner of Egypt, *your young men have I slain with the sword, and have taken away your Horses, and I have made the stink of your Camels to come up into your nostrils, yet have ye not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew* Sodom *and* Gomorrah, *and yet were as a fire-brand pluckt out of the burning, yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O* Israel: *and because I will do this unto thee, prepare to meet thy God, O* Israel. Therefore, my dear Brethren, for Gods sake, for Christs sake, & for your souls sake, hear Christs Voice, that you may be prosperous on earth, and glorious in Heaven.

2. Let me exhort you, and O that I could prevail with you, to perswade you of this City to three things.

1. That you would throughly turn from your evil ways, and amend your doings, that God may repent him of the evil which otherwise he may bring upon you. O see what the Lord saith, *Jer.* 26. 3. *If so be they will hearken and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of their doings see. v.* 13.

1. There

There now amend your ways, and your doings, & obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath purposed against you. Also mark what the Lord speaketh by the Prophet, *Jer.* 7. 3. *Thus saith the Lord of hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place.* Ver. 5. If ye throughly amend your ways and your doings. O Beloved, the Lord our God is willing to heal, willing to hear, and willing to forgive. Great Cities are places which are usually guilty of great sins, great provocations, and great abominations, and for this cause God hath destroy'd and overthrown many Cities, as the Cities of *Sodom* and *Gomorrah*, Gen. 19. 24. *Then the Lord rained upon* Sodom & Gomorrah *fire and brimstone from the Lord out of Heaven.* Also *Admah* and *Zeboim* Hos. 11. 8. *How shall I make thee as* Admah, *and set thee as* Zeboim: So *Jerusalem* and other Cities were destroyed by God for their sins and wickedness, 2 *Chron.* 35. 19. *Jerem.* 52. 13, 14. Now see what the Apostle *Peter* saith of this, 2 *Pet.* 2. 2. *And turning the Cities of* Sodom & Gomorrah *into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.* O *London*, repent, that

it

it may not be so with thee. O ye people! rent your hearts, and not your garments, and turn unto the Lord, who is willing to receive you, that so his Judgments may be diverted, your former Mercies restored, and his Blessings poured down upon you.

2dly, That you would dearly love, and highly prize those precious Saints and Servants of the Most High God, which are amongst you. These are they of whom the world is not worthy, *Heb.* 11.38 God prizes them as his Jewels and Treasures, *Mal.* 3.17. *Exod.* 9.5. God calls them the dearly *beloved* of his soul, *Jer.* 12.7. They are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar people, 1 *Pet.* 2.9. Oh therefore, he suffers no man to do them wrong; yea, he reproves Kings for their sakes, *Psal.* 105. 14. O Beloved, Nations & Cities, & Kings are blessed for their sakes, see *Gen.* 12. 2,3. *And thou shalt be a blessing; I will bless them that bless thee, & curse him that curseth thee.* O *London*, in this thou art happy, yea, more happy than any one City upon the face of the earth, (that I know, or have heard of) because thou hast within thy borders more righteous, more Saints, more true believers, who are still sighing and mourning for thy sins, praying for thy peace, and seeking and desiring thy eternal good.

3dly,

3*dly*, And lastly, let me exhort you to open the Door, and let Christ in, into your Thoughts, into your Minds, into your affections, into your Desires, into your Estimations, and into your Conversations. O Beloved, keep Christ out no longer, but let him into your hearts and souls, that he may make you rich; rich in Faith, rich in Knowledge, rich in Assurance, rich in Privledges, rich in Experiences, and rich in good Works. O therefore, let not sin be let in, & Christ shut out. O let Jesus Christ into your hearts; for if you shut the door against Christ, he will shut the door against you.

First, The Door of Mercy.

Secondly, The Door of Acceptance.

Thirdly, The Door of Salvation.

First, The Door of Mercy will be shut against you: Such who Christ calls to, and they will not hear, they shall call, but Christ will not hear, *Prov.* 1. 24. *Because I have called, and ye have refused, I have stretched out my hand, and no man regarded*, Ver. 28. *Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them*, Ezek. 8. 18. *Therefore, thus saith the Lord, Behold, I will bring*

bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them, Jer. 11.11. *Because they have behaved themselves ill in their doings*, Mic. 3.4. Thus, my Beloved, you see how the door of Gods Mercy will be shut against you, if you shut the door of your hearts against Christ.

2*dly*, The Door of Acceptance wil be shut against you, if you shut the door of your hearts against Christ: *Thus saith the Lord unto this people, Thus have they loved to wander, therefore the Lord doth not accept them: when they fast, I wil not hear their cry, and when they offer burnt-offerings and oblations, I will not accept them.* Jer. 40.10, 12. *To what purpose cometh there to me incense from* Sheba? *and sweet cane from a far country? Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me*, Jer. 6.29. *I hate, I despise your Feast-days, and I will not smell in your solemn assemblies; and though ye offer me offerings, I will not accept them*, Amos 5.21, 22. O Beloved, those that will not accept of Christ shall not be accepted in Christ: *Who hath made us accepted in the Beloved*, Ephes. 1.6.

3*dly*, The Door of Salvation will be shut against you, if you shut the door of your hearts

hearts against Christ. He that made you, will not save you; and he that formed you, will shew you no favour: but as you have refused to open the doors of your hearts to your Saviour, so he will refuse to own you as his people, and to open the Door of Salvation for you; see the words of our blessed Lord himself, *Luke* 13. 15. *When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know you not, whence you are; depart from me all ye workers of iniquity. Then shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, and ye your selves thrust out.* Consider what hath been said, and the Lord give you understanding in all things.

The End of the first Sermon.

The Great Day of his Wrath.

REVEL. 6.17.

For the Great Day of his Wrath is come, and who shall be able to stand?

EVery mans thoughts run now like *Nebuchadnezzars*, with a desire to know what shall come to pass hereafter, or what things time will bring forth, *Dan.*2.29. There is nothing in the womb of Time, but what was first in the womb of God.

Now this Book of the *Revelations* shews us these three things.

1. The state and condition of the true Church of Christ upon earth, under the power and reign of Antichrist.

2. The rise, the reign, and rage of Antichrist in the World.

3. The quiet, blessed and glorious state and condition of the true Church here below, after the ruine and downfall of Antichrist. The coming of Christ will be the ruine of Antichrist, 2 *Thes.*2.8. Whom the

Lord

Lord shall destroy with the brightness of his coming. This is decreed in Heaven, and declared on Earth.

This Chapter, out of which my Text is taken, shews us three things.

1. You may see what Gods dreadful judgments are by which he cuts off and destroys the Inhabitants of the earth, for their sin and wickedness; they are likened (or compared) to Horses, as you may see from *ver.* 4. to *ver.* 8. Here you have a red Horse, the Sword; a black Horse, the Famine; a pale Horse, the Pestilence (or Plague) which leads to death.

Horses are Creatures which run to and fro, and so do Gods judgments: from house to house, from street to street, from city to city, from town to town, and from one parish to another: *And the Lord said, go ye after him through the city, and smite; let not your eye spare, neither have ye pity,* Ezek. 9. 5. so Jer. 5. 1, 2 3 4 5 6.

Horses are creatures which are very swift in their motion, they run many miles in a little time: and therefore men ride them post. Gods judgments are also very swift, they do much execution in a little time. *So the Lord sent a Pestilence upon* Israel, *from the morning even to the time appointed; and there dyed of the people, from* Dan, *even to* Beer-she-

ba,

be, *seventy thousand men*, 2 Sam. 24. 15. 2 Chron. 2. 21. You may also see a proof of this, by what God hath done to *London*, when there fell of the people above a thousand a day.

2. You may see here, where all the holy Martyrs and Witnesses of Jesus Christ are, who have been slain for the Word of God, and for the testimony of Jesus, they are under the Altar *ver.* 6. That is, under the glorious protection of Christ in Heaven. *They are before the Throne of God serving him day and night, and the Lamb leads them to the living Fountain, and God wipes away all tears from their eyes*, Rev. 15, 16, 17.

3. You may see also the cause for which these blessed souls were slain; for the Word of God, and for the testimony of Jesus Christ, *ver.* 9.

4. Here you may see, that all the Saints precious blood, which hath been spilt from time to time, by the Whore of *Babylon*, cryeth aloud day and night to God for vengeance upon *Babylon*, *ver.* 10.

5. You have here the answer of God, in relation to the Saints cry: *And it was said unto them, That they should rest yet for a little while, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled*, ver. 11.

6. You

6. You may here see what dreadful and terrible things followed upon the opening of the sixth seal, *ver.* 12. *And lo there was a great Earthquake; and the Sun became black as sackcloth of hair, and the Moon became as blood, and the Stars of Heaven fell upon the Earth: And the Heaven departed as a scrowl, when it is rolled together, and every Mountain & Island was mov'd out of its place.* These are the visible judgments of God, which are to come upon the Antichristian Crew.

7. And lastly, this Chapter shews us what will be the state and condition of those men at that day, who are found enemies to God, and his people, *vers.* 15. *And the Kings of the earth, and the great men, and the rich men and the chief Captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains,* vers. 16. *And said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth upon the Throne, and from the wrath of the Lamb.*

Now this brings me to the words of my Text, which shews us the reason of this great out-cry, *For the great day of his wrath is come, and who shall be able to stand?*

The words of my Text contain two things; A Reason, and a Question.

1. The

1. The former part of the Ground (or Reason) of this out-cry, here made by the Kings, and great men of the earth, together with every bond-man and free-man; *For the great day of his wrath is come.*

The latter part is a question proposed about standing at that day; *And who shall be able to stand?*

The point of Doctrine which I shall lay down from these words, is this:

Doct. *That the greatest part of men and women will not be able to stand in the great day of Gods wrath.*

In the handling of this point, I shall shew you four things.

1. That there are some days greater than other.

2. The nature and property of this great day.

3. And thirdly, Who they are that will not be able to stand in the day of Gods wrath.

4. The Use and Application.

In the first place: I shall shew you, Beloved, that there are some great days spoken of in the Scripture; First, see *Jer.*30.7. Alass, for that day is great, so that none is like it; it is even the time of *Jacob's* troubles, but he shall be saved out of it.

The

The second great Day you have in *Hos.* 1. 11. Then shall the Children of *Judah*, and the Children of *Israel* be gathered together, and appoint themselves one Head; and they shall come up out of the Land, for great shall be the day of *Jezreel*.

The third great day you have in *Joel* 2. 31. The Sun shall be turned into darkness, and the Moon into blood, before the great and terrible day of the Lord come.

The fourth great day you have in *Mal.* 4. 5. Behold, I will send you *Elijah* the Prophet, before the coming of the great and dreadful day of the Lord.

The fifth great day is this in my Text. *For the great day of his wrath is come, and who shall be able to stand?*

The sixth great day you have in *Rev.* 16. 14. For they are the spirits of Devils working miracles, which go forth unto the Kings of the earth, & of the whole world, to gather them to the battle of that great day of God Almighty.

The seventh and last great day, you have in the Epistle of *Jude ver.* 6. And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. Thus beloved, you

see that there are some days greater than other; which the Scripture calls great days, because of the greatness of the work which God doth, and will do, in those days.

2. I shall now shew you, the nature and property of this great day in my Text, which is called, *The Great Day of Gods wrath.*

O my Brethren, this will be a very dreadful and terrible day to the wicked, who call evil good, and good evil: who put darkness for light, and light for darkness, and put far from them the evil day, which is now hastning upon them.

First of all, This Day will be a Day of Astonishment to the wicked and ungodly; as it's said, *Deut.* 28. 28. *The Lord shall smite them with madness, and blindness, and astonishment of heart.* O it will be with the wicked as it was with *Nebuchadnezzar*, *Dan.* 3. 24. who was astonisht to behold the works & wonders of God, which the Lord wrought for the deliverance of those which put their trust in him. *Then* Nebuchadnezzar *the King was astonied, & rose up in hast, & spake, and said unto his Counsellors, Did we not cast three men bound into the midst of the fire? They answer'd and said unto the King, true, O King. He answered and said, Lo, I see four men loose walking in the midst of the fire, and they have*

no hurt, and the form of the fourth is like the Son of God. O Sinners! do but see here how this proud *Nebuchadnezzar* was astonished at the beholding of this sight; here are three things that did astonish this great King.

First, To see the Fire, whose nature is to burn & consume, to have no power to seize upon the bodies of these men: Fire, is one of the cruellest creatures; it is a mercilesse creature, and therefore the torments of Hell are set forth by fire, *Mat.* 25.41. *Go ye cursed into everlasting fire prepared for the Devil and his Angels.*

Secondly, The second thing which did astonish *Nebuchadnezzar*, was to see the Servants of the Lord walk in the fiery furnace: *Did not we cast three men bound into the midst of the fire? Lo, I see four men loose, walking in the midst of the flame*; These were cast in bound, but now they are loose. Now that the fire should have power on their bonds, and not on their bodies; O! this caused astonishment in *Nebuchadnezzar*.

Thirdly, The third thing that did astonish him, was to see their number not decreased but increased: *Did we not cast three men bound into the fire? and lo, I see four men walking in the midst of the fire, and the form of the fourth is like unto the Son of GOD.* And this did

astonish this great King: Now as it was with *Nebuchadnezzar* here, so it will be with the wicked in this great day. O you that now speak proudly, look highly, & walk contemptuously, it will astonish you to see Gods Judgments pouring down upon you, and his wrath wax hot against you, till there be no remedy. O dobserve that Text, *Jer.* 51.37. And *Babylon* shall become heaps, a dwelling place for Dragons, an astonishment and an hissing, without an Inhabitant: Thus it will be with the ungodly at that day.

2. It will be a day of terror to those that know not God, and that obey not the Gospel of Christ, the terrors of God will be upon such, as it was upon those Cities, *Gen.* 35.5. O ye graceless persons, that now fear not God, nor tremble at his word, he will make you then tremble as he did *Belshazzar*, when he beheld the hand-writing, *Dan.* 5.6. *Then the Kings Countenance was changed, and his thoughts troubled him, so that the joynts of his loyns were loosed, and his knees smote one against another.* O ye Drunkards & Swearers, you that despise reproofs, & hate instruction, and set at nought all Gods Counsel, know this, that the day of Gods wrath will be a day of terrour to you, which will make your hearts to sink within you, your countenance

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to change, your joynts to be looſed, and your ears to tingle, when the terrours of the Almighty ſet themſelves in array againſt you. Therefore, ſaith the Apoſtle, 2 *Cor.* 5. 11. *Knowing therefore the terrour of the Lord, we perſwade men.*

Thirdly, This *Day of Gods Wrath*, will be a Day of Diſtreſs to the Wicked, when your fear ſhall come as deſolation, and your deſtruction as a whirlwind, when diſtreſs and anguiſh cometh upon you, *Prov.* 1. 27. So ſee that in *Zeph.* 1. 15. That day is a day of wrath, a day of trouble and diſtreſs, a day of waſting and deſolation, a day of darkneſs and gloominеſs, a day of clouds, and thick darkneſs. *And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they have ſinned againſt the Lord, and their blood ſhall be poured out as duſt, and their fleſh as the dung; neither their ſilver, nor their gold, ſhall be able to deliver them in the day of the Lords wrath.* O the Diſtreſs that ungodly perſons will be in that day, which will make them cry to the Rocks & Mountains to fall on them, and hide them from the face of him that ſitteth on the *throne*, & from the wrath of the Lamb. The God of Heaven wil bring diſtreſs upon all ſorts of men, which ſhal be found ungodly, & their honour ſhall not de-

liver them, nor their gold deliver them, nor their silver deliver them, nor the greatness of their multitudes deliver them, but Distress will come upon them, as it did upon *Saul*, 1 Sam. 28. 15. *And* Saul *answered, I am in sore distress, the* Philistines *make war against me, and God is departed from me, and answereth me neither by Prophets, nor by Dreams.* See *Luke* 21. 23. *And there shall be great distress in the land, and wrath upon this people.* Can you hear this, and not tremble at it, O ye that are prophane?

Fourthly, This *Day of Gods Wrath* will be a day of great contempt to the ungodly, the Lord of hosts hath purposed it, to stain the pride of all glory, & to bring into contempt all the honourable of the earth, *Isa.* 23. 9. O the enemies of the Lord, and such as oppose his Truth, will he then hiss at. O do but see that place, *Jer.* 51. 7. *And* Babylon *shall become heaps, a dwelling place for Dragons, an astonishment, and an hissing, without an Inhabitant.* The Lord will pour contempt upon all sorts of men, who have sided with the Whore of *Babylon*; & drunk of her cup they will not know whither to go, nor where to hide their heads; but every one will hiss at them, and have them in derision, saying These are they who said, It is in vain to serve th

the Lord, & what profit is there in the keeping of his diſtances, and in walking mournfully before the Lord of Hoſts? who counted Saints *fools*, & godlineſs to be *madneſs*, therefore will they be contemptible before the Lord, Angels and good men. O think of this, you that ſpeak proudly, and blaſphemouſly againſt God and his people, know aſſuredly, that God will ſpeak to you in his wrath, and vex you in his ſore diſpleaſure: *He that ſitteth in the Heavens ſhall laugh, the Lord ſhall have you in deriſion*, Pſal. 2. 3, 4.

Fifthly, This *Day of Gods Wrath* will be a day of great deſtruction; *Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reſerved to the day of deſtruction they ſhall be brought forth to the day of wrath* Job 21. 19, 30. In this day the Lord will deſtroy both evil perſons, and evil things: men, and their Idols; men, and their Inventions, every plant which is not of Gods planting ſhall be pluckt up, and the Lord alone ſhall be exalted in that day, and the Idols he ſhall utterly abolish; in that day a man ſhall caſt away his Idols of ſilver, and his Idols of gold, which they have made each one for himſelf to worſhip, to the Moles & to the Bats, to go into the clifts of the rocks, & into the tops of the ragged rocks, for fear

of the Lord, & for the glory of his Majesty, when he ariseth to shake terribly the earth, *Isa.*2.18.20,21. All false ways, false worships, & false Doctrines shal fall in hat day; this will be a reaping day; God will empty the earth as the Prophet *Isaias* speaks, *chap.* 24.1.2,3. *Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the Inhabitants thereof, and it shall be as with the people, so with the Priest; as with the servant, so with the master; as with the servant so with the mistress; as with the buyer, so with the seller, as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to them, the land shall be utterly emptied, & utterly spoiled for the Lord hath spoken this word.* See *Joel* 3.13,14. *Put ye in the sickle for the harvest is ripe; come get you down, for the Press is full, the Fats overflow, for the wickedness is great. Multitudes multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.* So in *Rev.* 14.15. The Angels are appointed to reap down the earth. O let every one that hears (or reads) these sayings, let them hear, and fear, and tremble at them, for this will be a day of great destruction to the wicked & ungodly.

Sixthly, and lastly, This will be a *Day of great*

great Wrath, as it is said in the Words of my Text, *For the great day of his Wrath is come*: But who may abide the day of his coming, & who shall stand when he appeareth? For he is like a refiners fire. O beloved this is not the day of mans wrath. Men have had their day of reigning, and raging, and lording it over Gods people, but that's over & gone, & now Gods day is come, and this is the day of his Wrath, & wo to the earth, & wo to the Sea, & wo to the Whore of *Babylon* for the hour of her judgment is come. O Beloved, Gods Wrath will be very terrible to the wicked.

1. It will tear them in pieces like a Lion. *For I will be unto* Ephraim *as a Lion, and as a young Lion to the house of* Judah: *I, even I, will tear, and go away, I will take away, and none shall rescue him*, Hos. 15.14. So Job 16. 9. *The Lord teareth me in his Wrath*. So Psal. 50.28. *Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.*

2. It consumes like Fire: for behold the day cometh that shall burn like an Oven, and all the proud, yea, & all that do wickedly, shall be stubble, and the day that cometh, shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch, *Mal.* 4.1. Therefore have I poured out mine

indignation upon them. I have consumed them with the fire of my wrath, *Ezek.* 22. 31.

3. It swallows up like a Dragon; he hath devoured me, he hath crushed me, he hath swallowed me up like a Dragon, *Jer.* 51. 34. *Thou shalt make them as a fiery Oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them,* Psal. 21. 9. Oh the wrath of the Almighty is that which tears like a Lyon, consumes like Fire, and swallows up like a Dragon; & therefore it is called (in the Scripture) fierce wrath, 2 *King.* 23. 26. See *Psal.* 78. 49. He cast upon them the fierceness of his anger, wrath, & indignation & trouble. So in *Rev.* 16. 9. it is said, *And the great City was divided into three parts, & the cities of the Nations fell, and great Babylon came to remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.* Thus *beloved*, I have shewed you the nature & property of this *great day* spoken of in my *text.*

1. A day of Astonishment.
2. A day of Terrour.
3. A day of Distress.
4. A day of contempt.
5. A day of Destruction.
6. A day of Wrath.

I shall now come in the third place, to

shew

ſhew you who they are that will not be able to ſtand in this great Day.

Firſt, Such as are prophane, will not be able to ſtand in this great day, but ſay to the Mountains, Fall on us; & to the Hills, Cover us. Luke 23 30. *Becauſe they have filled the midſt of thee with violence, and thou haſt ſinned, therefore I will caſt thee as prophane out of the Mountain of God, and I will deſtroy thee, O covering Cherub from the midſt of the ſtones of fire*, Ezek. 28. 16. So Rom. 2. 9. *Tribulation and anguiſh upon every ſoul of man that doth evil.* O ye prophane, ye that now wallow in your ſins, as the Sow in the mire, and eat up ſin, as they eat bread, and drink up iniquity like water: O! let me tell you, you will not be able to ſtand in the day of wrath, nor in the day of Judgment, but deſtruction will be your end, & everlaſting miſery your portion. O that ſuch would but conſider these two places of Scripture, Phil. 3. 19. *Whoſe end is deſtruction, whoſe God is their belly, whoſe glory is in their ſhame who mind earthly things.* So alſo that in 1 Cor. 6 9, 10 *Know ye not that the unrighteous ſhall not inherit the kingdom of God?* Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abuſers of themſelves with mankind, nor Thieves, nor Covetous, nor

nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God. Though theſe men may now carry it out with a high hand, as if they had made a covenant with death, and with hell they were at an agreement; but your covenant with Death ſhall be diſannulled, and your covenant with Hell ſhall not ſtand, when the overflowing ſcourge ſhall paſs thorow, then ye ſhall be trod'n down by it, *Iſa.* 28.15,18.

Secondly, Such as are ignorant, will not be able to ſtand in this great day of Gods wrath, when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, 2 *Theſ.* 17.8,9. O you that are ignorant and blind, do you hear this? You are ſome of thoſe who will not be able to ſtand in this great day, but ſay to the Rocks, fall on us, and hide us from the face of him that ſitteth upon the Throne, and from the wrath of the Lamb. *Beloved*, I told you in the Morning, that Ignorance is one of thoſe curſed ſins that bar & bolt Chriſt out of the heart, it is that which ſhuts them out from having

having mercy and favour with the Lord: See *Isa.* 27. 11. *For it is a people of no understanding, therefore he that made them, will have no mercy on them; and he that formed them will shew them no favour.*

Thirdly, Such as have sided with Antichrist against Christ, will not be able to stand in this great day; such as be drunk of the whores cup of fornication, shal drink of the Cup of Gods Indignation, which is poured out without mixture: *If any man worship the beast, & his Image, & receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is pour'd out without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, & in the presence of the Lamb,* Rev. 14. 9 10. O beloved! all those who have been partakers with her in sinning, shall be partakers with her in suffering; therefore come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, *Rev.* 18. 4. All that cursed brood of *Rome*, with all the antichristian crew, will not be able to stand in this great day of Gods wrath, but will be consumed like fuel, and devoured as stubble fully dry; *Neh.* 1. 9, 10. *What do ye imagine against the Lord? he will make an*

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utter end, affliction shall not rise up the second time; for they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry; so that all those who have assisted Antichrist, against Christ, against his Government, against his Gospel, against his Spirit, against his Worship, against his Ministers, against his Members, and against his glorious Cause.

I say, they will not be able to stand in this day of Gods wrath: but cry to the Rocks and the Mountains to fall on them, and to hide them from the face of him that sitteth on the Throne, and from the wrath of the Lamb, *Rev.* 19. 19, 20 21.

4. Such as have a form of Godliness, and deny the power thereof, will not be able to stand in this Great Day of Gods Wrath; having a form of Godliness, but denying the power thereof, from such turn away. 2 *Tim.* 3. 5. All idle & slothful professors, who have nothing of God, nor nothing of Christ, nor nothing of the Spirit, nor nothing of the power of the word in them, having only a notion or formal profession; such I say, will not be able to stand in this great Day. See *Rom.* 2. 17. Behold thou art called a *Jew* & resteſt in the Law, and makeſt thy boast of God, and art confident that thou thy self art a guider

of

of the blind, an instructer of the fooliſh, a teacher of babes, which haſt the form of knowledge and of the truth, in the law. But mark what God ſaith to ſuch, *ver.* 23. *Thou that makeſt thy boaſt of the law, through the breaking of the law, diſhonoureſt thou God? For the name of God is blaſphemed among the Gentiles through you.* O! are there not many among us, who profeſs God in words, but deny him in works? who have a name to live, and are dead? who have a form, but not the power? who have all without, and nothing within? like thoſe in *Mat.* 7 there ſpoken of by Chriſt, *ver.* 22. *Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name have caſt out Devils, and in thy name done many wonderfull works?* ver. 23. *And then will I profeſs unto them, I never knew you, Depart from me ye that work iniquity.*

5. Such as are idle Shepherds, and blind Guides, will not be able to ſtand in this great day of Gods wrath, but will cry to the rocks and the mountains to fall on them, and to hide them from the face of him that ſitteth on the Throne, and from the wrath of the *Lamb.* For this, ſee a few Scriptures amongſt many, what the Lord ſpeaketh againſt idle Shepherds, and blind guides, who feed themſelves,

ſelves, and not the flock of Chriſt. See *Ezek.* 34. 2, 3, 4. *Thus ſaith the Lord God unto the Shepherds. Wo be to the Shepherds of Iſrael that do feed themſelves: ſhould not the Shepherds feed the flock? Ye eat the fat, and ye cloath you with the woull; Ye kill them that are fed, but ye feed not the flock: The diſeaſed have ye not ſtrengthned, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; neither have ye ſought that which was loſt, but with force, and with cruelty have ye ruled them. Therefore, O ye Shepherds, hear the word of the Lord, Thus ſaith the Lord God, Behold, I am againſt the Shepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the Shepherds feed themſelves any more, for I will deliver my flock from their mouth, that they may not be meat for them,* ver. 9, 10 *For both Prophet and Prieſt are prophane, yea, in my houſe have I found their wickedneſs, ſaith the Lord. Therefore, thus ſaith the Lord of hoſts concerning the Prophets, behold, I will feed them with wormwood, and make them drink the water of gall; for from the Prophets of* Jeruſalem, *is profaneſs gone forth into all the land,* Jer. 23. 11, 15, 16. See alſo *Hoſ.* 4. from *v.* 1. to 11.

Mark

Mark also what our Lord Jesus Christ saith, *Mat.* 23. of idle Shepherds, & blind Guides, *v.* 14. *wo unto you Scribes and Pharisees, Hypocrites, for ye devour widows houses, and for a pretence, make long prayers, therefore ye shall receive the greater damnation.* Thus you see, *beloved*, that the *Scriptures* with open mouth, do speak forth the desolation and calamities which will befall idle Shepherds, and blind Guides, in that day; & if they cannot stand when his wrath is kindled but a little, O what will they do when his wrath shal come upon them to the utmost, even the fierceness of his wrath? *then will they not be able to stand.*

6thly, Such as are *Hypocrites* will not be able to stand in this day of Gods Wrath, but desire, if it were possible, to hide themselves in the Dens and Caves of the earth. And the people shall be as the burning of lime, as thorns cut up shal they be burnt in the fire. Hear ye that are afar off, what I have done; and ye that are near, acknowledg my might; the sinners in *Zion* are afraid, fearfulness hath surprized the hypocrites; Who amongst us shall dwel with devouring fire? who amongst us shall dwell with everlasting burning? See *Job* 8. 13. So are the paths of all that forget God, and the Hypocrites hope shall perish, *v.* 14. Whose hope shall be cut off, and whose

trust

truſt ſhall be a Spiders-web, *v.* 15. He ſhall lean upon his houſe, but it ſhall not ſtand; he ſhall hold it faſt, but it ſhall not endure. O thou hypocrite, whoever thou art, notwithſtanding thou haſt got the talking part of Religion, & makeſt a ſhew of godlineſs, yet all this while thou art a diſſembler in thy heart, See *Jer.* 42, 20, 21, 22. *For ye diſſembled in your hearts, when ye ſent me unto the Lord your God, ſaying, Pray for us unto the Lord your God, and according unto all that the Lord our God ſhall ſay, ſo declare unto us, and we will do it. And now I have this day declar'd it to you, but ye have not obeyed the voice of the Lord your God, nor anything for the which he hath ſent me unto you. Now therefore know certainly, that ye ſhall die by the Sword, by the Famine, and by the Peſtilence, in the place whither ye deſire to go and to ſojourn.* Do ye hear this, ye that are *hypocrites*, that God hates ſuch, and will puniſh them with great puniſhments he will cut them aſunder, and give them their portion with *reprobates*, and caſtaways, in *everlaſting burnings*, *Mat.* 24 51

7thly, And laſtly, All ſuch as love not the Lord Jeſus Chriſt in truth & ſincerity, will not be able to ſtand in this day of God's wrath; Whether they be Turks or Jews, Papiſts or Proteſtants, bond or free, all is one

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for they will not be able to ſtand if they love not the Lord Jeſus Chriſt; See 1 Cor. 16. 22. *If any man love not the Lord Jeſus Chriſt, let him be Anathema, Maranatha.* O beloved! all thoſe who ſhall be found unbelievers, unconverted, and unregerate in this day of Gods wrath, be they Kings, or Great-men, Rich men, or chief Captains, or mighty men, or free-men, they ſhall cry to the Mountains and Rocks, ſaying, *Fall on us, & hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come.*

Thus beloved, I have ſhewed you briefly in ſeven particulars, who they are that will not be able to ſtand in the Day of Gods Wrath; 1. The Prophane, 2. The Ignorant. 3. They that ſide with Antichriſt againſt Chriſt. 4. The formal Profeſſor. 5. The idle Shepherds and blind Guides. 6. The Hypocrites. 7. And laſtly, they that love not the Lord Jeſus.

Obj. *But Beloved, it may be you will ſay, If none of theſe wil be able to ſtand, who then will?*

Anſw. I Anſwer, All thoſe who ſhall be found having on their wedding Garments, & in the Spirit of the Lamb, will be able to ſtand in this Day, and they are theſe: 1. They that overcome, *Rev.* 3. 10. *ch.* 3. 21. *ch.* 12. 11.

11 *ch.* 11. 7. 2. They that keep the Commandments of God and have the Testimony of Jesus Christ, *Rev.* 12. 17. *chap.* 6. 9. 3. They that stand with the Lamb, *Rev.* 14. 1. *ch.* 17. 14. 4. They that have their Fathers name written in their Fore-head, *Rev.* 14. 1. 5. They that sing a new song, 14. 3. 6. They that are redeemed from the earth, *vers.* 3. 7. They that follow the Lamb whithersoever he goeth, *ver.* 4. 8. They that are not defiled with the polutions of the Whore of *Babylon*, and in their mouth is found no guile, *ver.* 5. Now Beloved, these are they who will be able to stand in that great day of Gods Wrath, when others will not be able, but call to the rocks and mountains to fall on them.

I shall now proceed in the fourth place to the *Use* and *Application* of this point.

Use 1. And first of all by way of *Information*: If it be so, That the greatest part of Men and Women will not be able to stand in this day of Gods wrath, then this may inform us of Three things.

1. That as Men have had their day, so God will have his day: Men have had their day of Sinning, God will have his day of Punishing: Men have had their day of treasuring up of Wrath, God will have his day of pouring out of Wrath: Men have had their day of defi-

ling,

ling, God will have his day of refining: Men have had their day of Fornication, God will have his day of Indignation: *For the day of the Lord is near upon all the Heathen; as thou hast done, it shall be done unto thee; thy reward shal return upon thine own head*, Obad. 15.

2. That though God beareth with sinners in the day of his Patience, yet he will not bear with them in the day of his Wrath. *Go through the City, and smite: let not your eye spare, neither have ye pity*, Ezek. 9. 5. O Beloved! in the day of Gods Patience, he beareth with you, and waiteth to be gracious: O how many hundred years hath God bore with the *Whore* of *Babylon*, notwithstanding her great provocations and wickedness; but now in the day of his Wrath, the Lord will not spare her, nor shew pity to her, but pour out his Wrath & Indignation upon her to the utmost: Therefore shal her *plagues* come in one day, Death, & Mourning, & Famine, & she shall be utterly burnt with Fire: For strong is the Lord God who judgeth her, *Rev.* 18. 8. O see that terrible word, *Isa.* 42. 13 14. *The Lord shall go forth as a mighty man, he shall stir up jealousie like a man of War: he shall cry, yea, roar; he shall prevail against his Enemies. I have long time holden my peace: I have been stil, and refrained my self: Now will*

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I cry like a travelling woman; I will destroy and devour at once: Do you see this sinners, how God is resolved to proceed against you in the day of his Wrath, though he bear with you in the day of his Patience?

3*dly*, This day of Gods Wrath will be a very dreadful & terrible day to the wicked, as appears by what hath been said. O Sinners! it will be a day of astonishment, a day of Terrour, a day of Distress, a day of Contempt, a day of Destruction, and a day of Wrath: O! it will be a day of darkness and gloominess, a day of clouds and thick darkness, *Joel* 2.2. The great day of the Lord is near, It is near, and hasteth greatly, even the voice of the day of the Lord; he mighty man shall cry there bitterly; that day is a day of wrath, a day of trouble and distress; a day of wasting and desolation, a day of darkness and gloominess, a day of clouds, & thick darkness, *Zeph.* 1.14,15. O who is able to express the terror of the Almighty, in this day of his Wrath! O that every soul that hears me this day, would lay to heart, and consider with themselves, that they may be able to stand in this day of Gods wrath, And so much for this *Use of Information.*

Use 2. By way of *Examination*, and *Self-tryal.*

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O Friends! how much doth it concern you & me, to examine our ſtanding, that we may be able to ſtand in the day of Gods Wrath, which is coming ſo faſt upon us. O you ſee how that his Wrath is but a little kindled, & yet how hard a matter is it for men to ſtand, and to abide it! Thouſands have been ſent to their Graves by it, and many hundreds have left their habitations, becauſe of it, and are fled out of the City, into ſeveral parts of this Kingdom for refuge. O what a ſad and doleful place hath this City been for ſeveral weeks paſt! The greateſt Trade which hath been here amongſt us, was to bury the dead, & tend the ſick. O now my Brethren, if this little be ſo much, what will it be when the great day of his Wrath is come! Who will then be able to ſtand? O therefore examine your ſelves, and try your faith, examine your faith, whether it be true; your knowledge, whether it be ſanctified; your hope, whether it be purified; your love, whether it be ſincere; your evidences, whether they be ſound; your hearts, whether they be gracious; your deſires, whether they be holy; your ends, whether they be right; and your converſations, whether they be heavenly, that you may be able to ſtand in the day of wrath, in the day of Death, and in the day of Judgment, 2 *Cor.* 13. 5.

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Use 3. Thirdly, By way of *Exhortation.*

And I shall be brief, lest I should intrude too much upon your patience; but I hope you will not think the time long, for it may be the last *Sermon* that I may preach, or you hear. Well (Beloved) Is it so, That the greatest part of men & women will not be able to stand in the day of *Gods* wrath, give me leave therefore to exhort you to these three things.

First, You that are sinners, to repent of your sins; *For he that confesseth and forsaketh, shall have mercy*, Prov. 28. 13. He that covereth his sins shall not prosper; but he that confesseth and forsaketh them, shall have mercy. Happy is the man that feareth alway; but he that hardneth his heart, shall fall into mischief. O sinners! You have grievously sinned against God, you have deserved as many Hells, as you have committed sins; you have sinned against his Mercies, you have abused his Patience, you have resisted his Spirit, you have not obeyed his Gospel, you have made light of his Ministers and you have hated his Members. O sinners! all this have you done, and yet the Lord hath spared you; and though you have sinned at so high a rate, yet God doth give you space to repent: O let his goodness lead you to repentance, that you die not in your sins. O therefore, for Gods

sake,

ſake, and Chriſts ſake, be prevailed withall; why will you die, ſeeing God would have you live; why will ye damn your ſelves? why will ye go to hell, ſeeing God would have you go to heaven? O do but ſee what the Lord ſaith, *Iſa.* 1. 18. *Come ſinner* (ſaith the Lord) *and let thee and I reaſon together, though thy ſins be as ſcarlet, they ſhall be as ſnow; though they be red as crimſon, they ſhall be white like wooll.* Verily, if you have not hearts of ſtone, methinks theſe words ſhould melt you, to ſee the love, the pity, the mercy & willingneſs of God to do your ſouls good.

Secondly, Let me exhort you, to get an Intereſt in the Lord Jeſus, that you may be able to ſtand in the day of his wrath: O ſinners! there will be no ſtanding before Chriſt, without an Intereſt in Chriſt. O ſinners! go to Chriſt, his Promiſes are open to you, his Arms are open to embrace you, his Spirit is ready to aſſiſt you, and his People are ready to own you, and his Angels are ready to attend you, and Heaven it ſelf is ready to receive you. O ſinners! if you will but come to Chriſt, you ſhall be reconciled to the Father, juſtified by the Son, you ſhall be ſanctified by the Spirit, you ſhal be delivered from Wrath, you ſhall be made the Children of God, you ſhall have your Names enrolled in the Book of Life; and finally, you ſhall be

received into everlasting Glory at the end of your days. O therefore, let this prevail with you to go to Christ for Light, for Life, for Grace, for Strength, and for Comfort and Peace, that of his fulness you may receive grace for grace, *John* 1. 16.

Thirdly, And lastly, let me now exhort you (who are dead to sin, separated from the world, espoused to Christ, reconciled to the Father) to walk worthy of God, who hath called you to his Kingdom and Glory, 1 *Thes.* 2. 12. O ye precious Saints, let me exhort you to keep your lamps burning, your loyns girded, your lives holy, and your hearts upright, your judgments sound, your consciences pure, & your garments unspotted; and be not troubled at Gods dealings and dispensations, though he take away from you those that are precious to you; for as he sends the wicked to hell, that they may dishonour him no more; so he takes away the Righteous to Heaven, that they may glorifie him more. There seems to be four Reasons why God swept away the Righteous with the Wicked by the Pestilence.

1. Because they have finished their work.
2. From the evil to come.
3. For the humbling of the rest which remain behind.
4. For the hardning of the Wicked.

There

Therefore ye precious Saints, you ought to be quiet, and to submit to the Will of God, and to say with *David, I was dumb and opened not my mouth, because thou didst it,* Psal. 39. 9. Now I beseech you, both Saints and Sinners, to consider of these things, and the God of Heaven give you understanding in all things which concerns his glory, and your eternal good.

The End of the Second Sermon.

VVatch *and* Pray.

MARK 14. 38.

Watch and Pray, lest ye enter into Temptation.

AS Christ is the Churches Friend, so Satan is the Churches Enemy.
Her greatest Enemy.
Her cruellest Enemy.
Her worst Enemy.
Her continual Enemy.

He that makes War against the remnant of his Seed which keeps the Commands of God, and have the testimony of Jesus, *Rev.* 12. 17.

The Devil envieth our Happineſs, and ſeeks our Ruine.

1. By tempting of us, 1 *Cor.* 5. 7.
2. By Perſecuting of us, *Rev.* 2. 10.
3. By Accuſing of us, *Rev.* 12. 10.
4. By Hindering of us, 1 *Theſ.* 2. 18.
5. By Beguiling of us, 2 *Cor.* 11. 3.

O Beloved! the Devil is,

The great Troubler of Saints.
The great Deceiver of Nations.
The great Devourer of Souls.
The great Enemy of all Mankind, who goeth about like a roaring Lion, ſeeking whom he may devour, 1 *Pet.* 5. 9.

But now here is the Churches happineſs that Chriſt is her Friend, *Cant.* 5. 16. Her greateſt Friend, her deareſt Friend, her loving Friend, her beſt Friend, her conſtant Friend, her ſymathizing Friend, her mighty Friend.

By his Blood ſhe overcomes the Devil.
By his Graces ſhe reſiſts the Devil.
By his Might ſhe treads him under her feet.

And by Faith in his Word ſhe quenches all the fiery Darts of the Devil.

O! though Satan hates us, Chriſt loves us,

Though Satan condemns us, Chriſt juſtifies us.

Though

Though Satan accuſe us, Chriſt clears us.

Though Satan tempts us, Chriſt ſtrengthens us.

Though Satan ſeeks to deſtroy us, Chriſt preſerves us.

Though Satan buffets us, Chriſt aſſiſts us.

1. By his Spirit.
2. By his Promiſes.
3. By his Graces.
4. By his Preſence.
5. By his Word.
6. By his Interceſſion.
7. By his Power.
8. By his Miniſters.
9. By his Examples.
10. By his Prayers.

O! The Lord Jeſus hath a great love to us, and care for us, and therefore he counſels us in the words of the Text, *To Watch and Pray, leſt we enter into Temptation.*

Theſe are the words of our Lord Jeſus to his Diſciples, they having been ſlumbering and ſleeping, when Chriſt had commanded them to *Watch.*

They Contain, Firſt, A Suppoſition of their entering into Temptation, upon which Chriſt grounds a Mandatory Exhortation, ſhewing them the way how to avoid it, in theſe words, *Watch and* Pray, &c.

Hence we may raiſe theſe two Points of Doctrine:

Doct. 1. *That a Child of God is attended with temptations.*

Doct. 2. *That the only way to avoid the evil of temptation, is to Watch and Pray.*

For the First of these, we may observe this Method:

First, Of the Tempter.

Secondly, Of the Temptation.

Thirdly, Of the manner of their working, with *reasons* why they have so much power.

First, We have Four several tempters in Scripture.

1. God tempting man, *i. e.* trying and proving man, as in *Deut.* 8. 2. Thus God tempted *Abraham*, *Gen.* 22. 1. which is interpreted, *Heb.* 11. 17. *By faith* Abraham, *when he was tryed, offered up* Isaac, *&c.* This tempting is not to evil, not for our hurt; but God tempts upon these accounts:

1. For the tryal of his peoples fear; as in that of *Abraham*, *Gen.* 22. 12. *For now I know that thou fearest God, seeing thou hast not withheld thine only Son from me.*

2. God tempts for the tryal of their faith, he proves them in something that's near & dear to them; perhaps deprives them of some special necessary mercy, to see whether they can trust him, and believe in the want of it; whether they can live by faith upon the God of mercies, when the mercies are gone, as it

is

is written, *The just shall live by faith, Heb.* 2.4. *Rom.* 1.17. And it is said of *Abraham*, when he was tryed, *he offered up* Isaac, *Heb.* 11.17.

3. Again Thirdly, the Lord tempts for the proof of their obedience; and thus the Lord speaks to *Abraham* after that tryal. *And in thy seed shall all the Nations of the earth be blessed, why? because thou hast obey'd my voice.* In all this, the Lord seeth what is in our hearts, as he said to *Israel* of old, *Deut.* 8.2.

2. We may find Men tempting God too, that is, provoking God to jealousie & wrath; this did the Children of *Israel* at the waters of *Meribah*, Deut. 6.19. *Ye shall not tempt the Lord thy God*, Exod. 17.2. *Wherefore do ye tempt the Lord?* But first of all, we tempt God when we doubt of his Power, as when we are in any strait or difficulty, we mistrust the power of God to deliver us, or bestow any mercy upon us which we stand in need of; as that Lord did, on whose hand the King leaned, who said, *If the Lord would make windows in heaven, might this thing be? when God had promised, in time of famine, that on the morrow there should be plenty*, 2 Kings 7.2.

Secondly, We tempt God, when we doubt of his Mercy; for God is Mercy in the abstract; and it is a part of his glorious stile; therefore he cannot endure to lose so great

a part of his honour, but is provoked by it!

Thirdly, When we call his faithfulneſs into queſtion; what greater diſparagement or more diſgraceful thing can there be to a man, than to be wrongfully accuſed for falſifying his word? then how much greater provocation is it to the great God, to be impeached for breach of promiſe, and counted unfaithful, who cannot lye? *Heb.* 6. 18.

Laſtly, When we murmur at the hand of God, at any of his Judgments, thus *Iſrael* did at *Meribah*, *Exod.* 17. 2, 3. and this doth exceedingly inflame and excite the wrath of God: we cannot diſpoſe for our ſelves, and yet we are angry at the Providence of an All-wiſe God: we ſin, and are not troubled that God corrects us for Sin.

3. In the next place, our Luſts are tempters, as *Jam.* 1. 14. Every man is tempted, when he is drawn away of his own hearts luſts, and entiſed. Our luſts ſtrive within us to be ſinfully ſatisfied, and the fleſh wars againſt the Spirit, the heart ſometimes alluring; and this comes to paſs,

7. By preſenting ſome ſinful Object; It is good to nouriſh ſuch conceptions, but ſtrangle them in their firſt appearance, elſe ſinful thoughts grow upon us.

2. By preſenting ſome deſirableneſs in the

the Object; but be quick-sighted; sin, however it seems fair under some colourable pretext, is indeed, upon good deliberations, not at all to be desired; but sometimes it comes cloathed in such a glorious garb, as if it meant no harm, that you must be fain to flie to God by prayer against this temptation.

3. There's a perswasion to consent to the sin; but be not easily perswaded to offend your Father: Oh! how will our lusts gain upon us, if we do not resist? Strive with all your might; the greater your allurement to sin is, the greater the sin is; I appeal to Saints experience.

4. In the Fourth and Last place, We have the Devil tempting man; he is called the Tempter, *Mat* 4.1,3. *Mark* 1.13. And indeed this is the grand Tempter, that makes use of our Lusts, as a subservient Organ or Instrument for his temptations against the soul; and indeed, were it not for our Lusts, it would be in vain for Satan to tempt: As wee see in Christ, there was nothing within for Satan to take hold of, Christ being without sinful lusts, but Satan must come by word of mouth to tempt him, as *Mat.*4 1.3. but here it might be enquir'd, how shall I know when Satan raiseth the temptation?

1. I answer, *first*, When it comes strongly and forcibly upon the soul, as it were, with a dou-

a double power, even overthrowing the ſoul (almoſt) at the firſt encounter.

There's a double ſtrength in the ſtroke.

2. *Secondly*, When it is of long continuance, as that was which *Paul* beſought the Lord thrice for, 2 *Cor.* 12. 8. Satan ſtirs up the heart afreſh, and the luſts of the heart: When the fire is ready to die and go out, he blows it up again, adds life and ſtrength to the temptation, which elſe could not laſt long. The Luſts they are the combuſtible matter, and Satan he inflames, and ſets them on fire.

3. *Thirdly*, The Temptation, when, though it may be weak at firſt, yet at length, by degrees, it grows ſtronger and ſtronger. Satan begins to reaſon with, and perſwade the ſoul by plauſible arguments.

4. *Fourthly*, We may perceive the working of the Serpent, the Devil; when the temptations is full of wiles, and ſubtil deluſions; *Epheſ.* 16. 11. 2 *Tim.* 2. 16. *Rev.* 2. 24. The more intricate and full of ſubtilty the temptation is, the more cauſe there is to ſuſpect. Satan is very buſie for the enſnaring of the ſoul.

5. *Laſtly*, The more it is in direct oppoſition to God in his commands, or the like, we may be the more ſure it is of Satans framing: For the heart, and its luſts, ſeek

for

for satisfaction, and then are still, (if Satan joyn not:) though God be not so directly opposite: But the Devil strikes always at God in his temptations; or if not always, yet most frequently.

Thus much for the Tempter; now for the temptation it self. There are several sorts of temptations; but to reduce them all to these three heads, they do concern, and strike at,

First, of all, God; this being Satans great aim, to oppose God; as two enemies, always in direct opposition one to another; and thus he tempts either,

1. As to the Being of God, calling in question the very truth of the Essence of the great God, causing the soul to doubt, whether there be a God or no, like *Pharaoh*, *Who is the Lord*, &c. *Exod.* 1. 5.

But *secondly*, Some Temptations touch upon the nature of God, as to the manner of his Being, the mystery of three distinct Persons, as to their Offices and Operations, in the individual God-head, God the Father, God the Son, God the holy Spirit; and yet all but one God blessed for ever. Again, as to those Divine inseparable Attributes of God, his independency, purity, immutability, greatness, & eternity; his goodness, grace, mercy, love, patience, and justice. I say, sometimes as doubting of these things, is our temptation;

tion; yea, and could Satan prevail, we ſhould flatly deny his Being, Nature, Properties, and all. Look ſternly on, and reſiſt ſtrongly ſuch temptations as theſe, which do immediately & preſumptuouſly intrench upon Gods Soveraign and Juſt Prerogative. And, if I miſtake not, a great device of Satans in this Stratagem is, to perſwade the creature from all dependency upon a Creator, that ſo being left to her ſelf, and ſtanding upon its own ſtrength, he may more deſtroy it. For what's the Creature without the Creators power.

Again, Some temptations touch our Spiritual Being. Such as are an evil heart of unbelief, miſtruſting the Grace of God, deſpairing of the goodneſs of our condition. Satan would fain raze the very fountain of ſpiritual exiſtence, Adoption, Juſtification, and hopes of Salvation; it is his great deſign to ſhake the very ground-work of its building, and to perſwade, that all's falſe. But this temptation is fruitleſs, when we build aright upon a right foundation, by faith accompanied with repentance from dead works, upon Chriſt Jeſus, as the alone Author and Meritorious Cauſe of our Juſtification and eternal Glorification.

3. Laſtly, Satan by his fiery darts ſtrikes at our wel being, to diſturb our peace, by the omiſſion

omission of some duty, or commission of some sin; When he finds he cannot prevail to destroy our being, then he would deprive us of well-being, our joy and comfort. But know, though these temptations, may trouble us, yet shall they never destroy us.

The manner of Temptation.

Now for the Manner of these Temptations, how they work.

1. When we fall under any want, strait, change of Providence, or the like; then is a time for temptation to work; As when Christ had fasted, and was an hungred, then comes the Tempter; *If thou be the Son of God, command that these stones be made bread*, Mat. 4. 3.

2. When we are first turning from sin to God, then we are sure to meet with a Tempter, Satan will be busie.

3. When we are troubled, dejected, disconsolated, either to the outward or inward estate, then beware of Satans temptation, he will be furthering our disquietments.

4 When we are arrived to some good Hopes through Grace, to some Confidence in the Mercy of God the Father, through his Son Jesus Christ; then also shall we find the battering assaults of Satan to shake our confidence: but be sure always, that the Grounds or your Confidence be good, established upon

upon that everlasting Rock Jesus Christ. For if I mistake not in my observation, there are two great Rocks, which Satan strives to split a Soul upon, Presumption and Despair.

Sometimes endeavouring to cause souls to flatter up themselves, and think Grace is theirs, Christ is theirs, and all is theirs, when it is nothing so, but by this he might carry them blind to hell, hood-winking their souls so, that they never come to see throughly, that they are in a bad condition, but think always their Condition good. The other rock is Despair; Satan striving, if he can not blind them as he doth the other presumptuous *souls*, yet to make them go *sorrowing* all their days, thinking they shall never obtain that Mercy, which others think they always had.

5. Satan suits his Temptations to our Dispositions; he hath various objects for divers Spirits; for the proud, haughty soul; for the lustful Heart, for the covetous Worldling, for the prodigal Son, for the rash giddy Brain, for the sluggish Drone, for the melancholy Person, for the light chearful Spirit; especially these two, either sinking the one in the terrible waves of black and dreadful thoughts, or tossing and lifting up the other with the wind of foolish phansie. Oh! What black apprehensions shall the one have of it self and God; and what light and slight

thoughts

thoughts the other, of the preſent ſtate, and of Eternity.

Laſtly, Satan aims to lull the ſoul aſleep in carnal ſecurity: And to this end, preſents great ſins as ſmall, & little ſins (if any there be) as none at all: But ſometimes he will add by *temptation*, as it were a multiplying-glaſs to the ſoul, ſo that then every ſin looks with a ghaſtly *countenance*, is thought to be the ſin againſt the Holy Spirit, an unpardonable ſin.

Having thus ſhewn how, and upon what occaſion Satan works; I ſhall take occaſion to enquire, why they have ſo much power, as many times to prevail;

1. Becauſe of the Tempter's Power, he is perhaps too ſtrong for the ſoul.

2. Becauſe of the Tempter's Policy; If he cannot prevail by open force, the ſoul being well and ſtrongly grounded; then he invades by ſubtle devices, and ſecret ſtratagems, ſo that the ſoul cannot eſcape by ſtrength only; and therefore (wanting Wiſdome to evade his cunning framed Arguments) is baffled by him, and overthrown.

3. The enticing Nature of the Tempters baits; as, to inſtance in one caſe: Oh how many poor ſincere ſouls, yet guilty of too much curioſity, have been intangled by curiouſly glorious, and gloriouſly curious Tenets, which were no better than the deviliſh tem-

temptation of that Helliſh tempter! how many (which yet is ſtrange to think, though there is reaſon to fear it) nay, after their ſeemingly comfortable, really comfortleſs, wondring walkings in thought-ways of truth, have cauſe to ſit down, and ſet down their ſteps, marking for every ſtep, a Sin; and for every Sin, letting fall a tear of blood.

4. Temptations often prevail by reaſon of the ſtrength of Corruptions, which the Tempter works upon. Were there no corruptions, there would be few or no temptations; I am ſure, they ſhould not prevail.

5. Laſtly, The tempters prevalency proceeds from the weakneſs and low eſtate of the inward man. Sin is never at a higher Flood, than when Grace is at a low Ebb: It is a hard matter (believe Experience) to keep the Soul from ſinking at ſuch a time. Nothing more eaſie than to thruſt one under water, when the depth of the water is more then the height of the Man.

Obj. But now, to make ſure the Doctrinal Part, I ſhall lay down ſome Reaſons, why the people of God are thus attended with Temptations: for it is a natural Objection againſt this Point, *Why will the Lord, who is ſo merciful of his People, ſuffer them to be thus uſed and buffeted by Temptation?*

Anſw. I Anſwer in general, on Gods behalf,

behalf, that he is never the leſs tender in it, as will appear in particular thus:

1. Becauſe one end ſeems to be this, that they might know themſelves the better, and ſee what they are naturally; were it not for temptation, we ſhould not come to know our own Corruption; we ſee by this, what Luſt is moſt prevalent in us, according to that in *Heb.* 12. 1. *The ſin that doth ſo eaſily beſet us*; and what Satan makes moſt uſe of againſt us; we learn by this our own weakneſs to reſiſt, without aſſiſting grace.

2. Again, It is for a Saints Exerciſe: This tempted Condition, is Gods Artillery, his School of Arms, wherein God brings up his Children, trains them, and inſtructs them how to claſp on their Helmet of Salvation, to put on the Breaſt-plate of Righteouſneſs, to hold out the Shield of Faith, to brandiſh the Sword of the Spirit; In a word, how to put on the Lord Jeſus Chriſt, even our whole Armour of Righteouſneſs.

3. That we might know our Enemies, that we may be the more watchful over Satan, Sin, and the World.

4. That we might long to be at home with our Fathers; that we might be weaned from the Milk, and drawn from the Breaſts of this preſent World.

5. Laſtly, The Lord doth it to beat down

our

our pride, and keep us humble; we should else be too much lifted up through our continued spiritual prosperity; and thus it was with *Paul*, 2 *Cor.* 10. 7, 8.

This Doctrine may afford us this Useful Application.

By way of
1. Information.
2. Reprehension.
3. Examination.
4. Consolation.
5. Exhortation.

First, Information.

It may inform us, (1.) Of the Devils Enmity, who is so much the Saints Foe, as that he will not let them be quiet: This old Serpent, at first deceived *Adam*, and deprived him of Paradise; yea, and ever since he hath been, and still is very busie to dispossess the Saints, if possible, of their spiritual Paradise.

2. We may learn hence the remaining seeds of Corruptions that are in the best of Saints; without which (as I noted before) the Devil would always tempt in vain.

3. We may perceive what is the Saints state here below: it hath indeed many fair pleasant prospects to the Christian eye, (I mean the eye of faith) but the way is a tempted, troublesome, dangerous way, *Act.* 14. 22.

4. It may teach us the Wisdom of God, and his great Care of the Saints, who make use

uſe of Satans Enmity, and our Corruptions, to do us good withall.

Secondly, Reprehenſion.

And thus it reproves thoſe who think it an eaſie matter, a thing of nothing, to be a Chriſtian.

2. It reproves ſuch who cenſure poor tempted, afflicted ones.

1. Under their Temptations, though not overcome.

2. When fallen; and oh how raſh, uncharitable, and unchriſtian-like are they!

3. It is an occaſion of Rebuke to thoſe who think it ſtrange, that either themſelves, or others ſhould be tempted.

Thirdly, Examination.

This in theſe Particulars.

1. To examine who is the Tempter, according to page, 2, 3, 4, 5, 6, 7.

2. To examine the Temptation, ſee page 8, 9, 10, 12.

3. To examine the frame of our hearts, under, whether we carry it lightly, and indifferently, or are grieved and troubled for them.

Fourthly, Conſolation,

From theſe Arguments.

Arg. 1. A tempted Condition is frequent among the Saints; yea, and ſo uſual, that I may confidently queſtion, Whether ever he were

were truly a Saint, that is not tempted? And for this Assertion, there's a cloud of Witnesses in Scripture; one in 1 *Cor.* 13.

Arg. 2. God hath promised Assistance to Tempted ones, 2 *Cor.* 12. 9. *My Grace is sufficient for thee, &c.* God is able to help, as thou canst be weak when thou art Tempted.

Arg. 3. Christ was tempted, that he might know how to succour those that are tempted, *Heb.* 2. 17, 18. Read from *ver.* 9.

Arg. 4. It is a blessing, or a blessed thing to endure temptations, *Jam.* 1. 12. & 5. 11.

Arg. 5. The Saints temptations are needful for them, 2 *Pet.* 1. 6. Thou canst not be without them.

Arg. 6. They are but for the tryal of Faith, 1 *Pet.* 1. 7. *Jam.* 1. 3, 4. And should we be grieved, that our Faith is proved? The Goldsmith rather useth, than avoideth the fire, for the trying his Gold: Neither is the Gold diminished, but rather its worth is more fully known, when the dross is gone. This is the tryal that doth try all the Faith of every Child of God.

Arg. 7. God hath promised, the burden shall not be too great for us to bear, 1 *Cor.* 10. 13. this is ground of Comfort, to know we shall not be over-matched by the Temptation.

Arg.

Arg. 8. A great comfort it is, that God thinks upon us at ſuch a time; we are ſure of this, both becauſe of the temptation, and alſo the ſupport we have under them.

Arg. 9. It is a great ſign of Gods love, elſe he would never take care to try & purge us.

Arg. 10. Many times it goes before ſome ſignal Providence. And we may take it as a great ſign, that God is about to do ſome great thing for us, or we muſt be employed in ſome great work for him: Thus he did with *Iſrael*, proved them forty years, before he gave them to Poſſeſs the Land.

Arg. 11. Be not diſconſolate; ſtrong and long enduring Temptations, when meet ng with reſiſtance, are a ſtrong Argument of a ſtrong Faith, and eſpecially of the growth and increaſe of Faith. But, (to be brief.)

Arg. 12. Conſider the Saints condition here is not their beſt ſtate: There's Heaven to come yet, where there's no Tempter.

Arg. 13. We have not been ſo much, nor ſo often tempted, as we our ſelves have tempted God.

Arg. 14. The Devils temptations, though they be evils, yet are not the Saints evils, unleſs they are overcome by them.

Arg. 15. It is a great ſign, as of Gods love, ſo of Satans hatred, and ſo conſequently a Token that thou art none of his, but Gods; elſe

else he would never rage thus. The Devil makes no such ado with wicked ones.

Arg. 16. As our Temptations shall abound, so shall our Joy (in Christ) much more abound.

Many Arguments, for Consolation, I might make use of, and much more enlargement upon these; all which (for brevity sake) I here omit.

Fifthly, For Exhortation.

1. Beware how you tempt the Devil, to tempt you; how you give an occasion by indulging any sin or lust.

When you are Tempted, be not cowardly, but courageous; do not flee, but resist, *Jam.* 4. 7.

2. Beware of Pride, when delivered out of temptation; this may make us fall into a dangerous relapse.

Having finished this Point, I proceed to shew in the next Observation, How we may avoid the evil of temptation.

Doct. 2. *The only way to avoid the evil of temptation, is, To Watch and Pray.*

In the Handling of this Doctrine, we may consider these Four Things.

1. What it is to *Watch*.
2. What it is to *Pray*.
3. The proof of the Point.
4. How *Watching* and *Praying* may conduce

duce to our escape from the Evil of *Temptation.*

Concerning the Duty of *Watching*, Observe,

First, What *Watching* implies.

Secondly, How we do to *Watch.*

First, *Watching* implies,

1. A continual waking, like the Spouse, *Cant.* 5. 2.

2. A diligent hearkning. Thus the Watchman, *Isa.* 21. 7.

3. A constant readiness; *Peter* exhorts under a Metaphorical expression, 1 *Pet.* 1. 13. *Gird up your loyns*, i. e. Be ready; it is taken from the *Jews* long garments, which they used to gird up about them, that they might run with less interruption.

Secondly, How we may do to *Watch*; I shall but name the Particulars.

1. Let the heart be continually fixed upon God. Oh! how will this cool our affections to the world, and kindle the fire of Love to God.

2. Let the eye be much upon self: this will keep us low in spirit: *And blessed are the poor in Spirit, for theirs is the Kingdom of Heaven*, Matth. 5. 3.

3. Beware of drowsiness; we should shake it off by Prayer.

4. Be well resolved in spirit: mind that of the Prophet, 1 *Kings* 18. 21.

5.

5. Be sure all be well within: be sure thy Foundation be Christ; let there be no sin unrepented of, that will breed sorrow: harbour no enemy, no lust in the soul, *Prov.* 20. 9.

6. Trust not thine, (no, no, not thine own) heart, but regulate it by the Word of God; for the heart is deceitful, *Jer.* 17. 9. And he is a fool that trusts his heart, *Prov.* 28. 26.

7. Keep therefore a narrow eye to the heart, *Prov.* 4. 23.

8. Call thy heart often to a strict account, *Psal.* 4 4. Examine diligently, What have I done? What do I now? What am I about to do?

9. And if there be any thing out of order, tarry not, but repair it suddenly: Lay sin upon Christ, and then mourn over it.

10. Let nothing be suggested, and presently entertained, but first brought to tryal: See if it be the will of God, if it be for his glory; it is not his will, *&c.*

11. Be sure to keep Conscience clear; a little filth (here) stops all the Channel. It is dangerous to know of but one sin, and not confess it; much more dangerous to know thy sin, and wink at it.

12. For this end, keep an open ear to Conscience, let it speak.

13. Let the mouth be stopped to sin, and the

the hands tyed from wickedneſs. *David* prays, that a watch may be ſet to the door of his lips; and certainly it is very needful.

14. Let the whole Armour of God be on, *Epheſ.* 6. 10. *to* 18.

Thus much concerning *Watching*, now concerning *Prayer*.

Conſider,

Firſt, What Prayer is.

Secondly, The ſeveral kinds of Prayer.

Thirdly, The manner how we are to Pray.

1. Prayer is the outward enlargment of the Souls inward breathings; it is work'd of Gods Spirits, and ſo flows out of the Spirit and Heart of man, *Zech.* 12. 10. *Rom.* 8. 26, 27. *Jude* 20. 1 *Cor.* 14. 19. *Pſal.* 62. 8. *and* 42. 4. Prayer is a talking of the heart and ſoul with God, and of ſuch a heart as is prepared by God, *Jer.* 29. 13. *Pſal.* 27. 1. *Pſal.* 10. 17.

2. And thus it is either mental, in the heart only, *Exod.* 14. 15. 1 *Sam.* 1. 13. or elſe vocal, uttered by the voice, *Pſal.* 77. 1. Again, this is ſecret Prayer, when we pray alone: Thus *Daniel* did, when he ſet open his Windows, *Dan.* 6. 10, 11. Or more publick, when we pray with others in the Family, Congregation, *&c.* And here let ſome Preparatives to Prayer be added.

Firſt, Pray, that you may pray; lift up

your eye, and your heart to God, when about to pray thus did *David*, *Psal.* 141. 1, 2.

Secondly, Meditate,

1. On Gods Sufficiency, and especially his Promises, *Psal.* 50. 15. *Mal.* 7. 7. This will make you confident in Prayer.

2. On thine own wants and vileness, that thou mayest be fervent: so did *Ezra* 9. 6, 7.

3. On the great Majesty of God, to beget humility and lowliness of spirit, *Eccles.* 5. 2. *Gen.* 32. 9, 19.

4. On the relation thou standest in to God, by Christ, as thy Father.

Thirdly, Now how are we to pray,

1. We must pray what we understand, & understand what we pray, 1 *Cor.* 14. 15.

2. We must pray in the holy Spirit, be directed by it, *Jude* 20. *Rom.* 8. 26.

3. In the Name and Mediation of Christ, *i. e.* relying upon the merits of his, not our own righteousness, *John* 14. 13, 14. *John* 16. 23.

4. With Faith, believingly, that God will give us what is good for us, *James* 1. 6, 7.

5. With humility, and acknowledgment of our own unworthiness, *Psal.* 10. 17.

6. With an heart willing to be cleansed by the blood of Christ, *James* 4. 6.

From

From every pollution, *Heb.* 10. 12. *Psal.* 66. 18.

7. With love to the Saints, *Mat.* 6. 14. 15.

8. With zeal and fervency, *Jam.* 5. 16.

9. Do not give off, but wrestle with God for a blessing, with unwearied constancy, *Luke* 18. 1, to 9. *Matth.* 15.

10. Pray for heavenly things, first, and most: seek earthly things in the second place; the one absolutely, the other conditionally, *Matth.* 6. 33.

11. Pray for things agreeable to Gods will, 1 *John* 5. 14. *Matth.* 20. 21, 22.

12. Take heed you love not long prayers, and think to be heard because they are long, *Matth.* 6. 7.

Now I come to the proof of this Point: That the only way to avoid the evil of Temptation, is, to Watch and Pray. This is clearly stated in the Text; so that it scarce needs more confirmation, only take that of *Paul*, when buffered by temptation; *For this*, saith he, *I besought the Lord Thrice*, 2 Cor. 12. 8. There is great need of Watching and Prayer.

1. Before we fall into temptation.

2. When we are under temptation. How Watching and Prayer conduceth to the anticipating the assaults of Satan, frustrating temptation.

First of all, for Watching.

1. It sets us in readiness for an assault. When we are expecting, we shall not be taken unprovided.

2. It adds resolution, to stand it out against Satan. We know suddenness strikes us into a fear; when expectation and deliberation encreaseth courage.

3. It is a Countermine to all Satans stratagems: It will deceive the Deceiver, to find us watching with spiritual diligence, when he would have us sleeping in carnal security.

4. Watching secures us from much evil that might be added, in case we were drawn to the temptation: For security is no better than a temptation, especially at such a time.

Secondly, For Prayer: This conduceth, to avoid the evil of temptation, because it fetcheth help from God, in whom is all our strength: for it is Gods promise, *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me*, Psal. 50. 15. It is a great comfort, under temptation, to have a God to go to, especially, one that is able and willing to help.

This may instruct us,

1. Then there is great need of watching. It is certainly an universal necessary duty

duty for all Saints, at whatever time, to watch: So ſaith Chriſt our Saviour, *What I ſay unto you, I ſay unto all, Watch*, Mark 13. 27. The great end of this duty, is the coming of the Lord Jeſus. *Watch* ſaith Chriſt, *for you know not what hour your Lord doth come*, Matth. 24. 42, 44. There are three Conſiderations may move us to watch.

1. Let us conſider whom we offend, and diſhonour by our neglect in watching: No leſs than God: And would we rather than want a nap of ſecurity, diſpleaſe our God; Is God no more worth to us than ſo? Let us ſeriouſly weigh, how great an offence, how great a diſhonour to God, our unwatchfulneſs is; and this will engage us to watch.

2. Let us conſider whom we gratifie and advantage by our neglect; no leſs an enemy than Satan, the enemy of our ſouls. And ſhall we pleaſure our grand Adverſary? Oh no! then let us watch.

3. Whom we diſpleaſure: it is our ſelves. And will we, that our Souls ſhould be loſers? If not, let us be much, yea, always upon our watch.

But Secondly, It may inform us of the neceſſity of praying at all times: *Pray without ceaſing*, 1 *Theſ.* 5. 17. So *David*

would pray, and cry aloud, *at evening, at morning, and at noon*, Pſal. 55. 17. And *Daniel prayed thrice a day*, Dan. 6. 16. It is the duty of all, and every Saint, in all conditions. In ſpiritual things,

1. Pray for Grace, that God would give and increaſe it, either in thy ſelf, or others.

2. Pray againſt Sin, againſt the guilt of Sin againſt the power of Sin.

3. Pray againſt Satans Temptations.

1. Againſt the occaſion of temptation. That, if it be poſſible, thou mayeſt ſhun and eſcape the very appearance of it.

2. That the ſtrength of corruption within, and the power of temptation without, may not be ſo prevalent, as to lead thee captive to evil.

3. Pray, That the entrance into temptation, may be no diſadvantage to thy grace; and that the eſcape out, may be no impeachment to, but rather for the advancement of Gods glory.

1. Pray for nothing, but what thou ſtandeſt in need of. Unneceſſary things are not to be the ſubject of our Petitions. And therefore, our Saviour bids us pray for our daily Bread. And ſo that good man *Agur*, *Give me neither Poverty nor Riches*, Prov. 30. 7, 8, 9.

2. Even in theſe things, pray with ſubmiſſion to the Will of God. 3.

3. If watching and prayer be the means to escape the evil of Temptation, then the strength of a Saint is not sufficient. No, we must go to God for a deliverance.

4. If we do not Watch and Pray, all other ways and means are irregular at least, if not Sin.

Thus much for Information. Now for Exhortation.

1. Watch and Pray continually, but especially at a time of Temptation.

2. Be serious in Watching and Prayer; some do it between hot and cold, or by fits, or with much lightness of Spirit. But saith the Apostle, *Be sober, and watch unto prayer.* Sobriety and Seriousness becomes those that call upon God.

The End of the Third Sermon.

Considerations of DEATH, *Containing some few Reasons why men fear it, and oppesite Reasons, by way of Answer, why they should not fear it.*

Object. 1. FIrst, Because thereby we are deprived of the exercise of all our senses; So that whatever Delight either our Taste, Smell, Hearing, Sight, or Feeling hath afforded us, we shall enjoy

the ſame no more; whilſt (perhaps) many Generations after us ſhall have the fruition thereof.

Anſw. 1. Firſt, As the exerciſe of our Sences afford opportunity of Delight, ſo are they thereby capable of annoying and grieving us: As the taſte, by bitterneſs and ſharpneſs, *&c.* the Smell, by noyſom pollution, corruption, *&c.* the Hearing by terrible and hideous noiſe, and evil tydings: the Sight, by loathſom affrighting and miſerable appearances: the Feeling, by tedious pains, *&c.*

Again, We have had the benefit of ſurviving former Generations, who were lyable to what we are; and ſo ſhall thoſe be who ſhall ſucceed us.

Obj. 2. But that which aggravates the evil hereof, is, a mans being cut off in the flower or ſtrength of his age; whereas if he live the common age of man, he ſhould the more contentedly leave this life.

Anſw. Why, What is man? Is he not a flower, and as graſs, and the like? And are they not cut off in their beſt eſtate? And may not God, when he walketh in, or vieweth his Garden of humane Flowers, have as much liberty to crop them, as men have of theirs? Surely yea: for all are his.

Secondly, And though God permit ſome

some men to live as long as an ordinary course of nature, ofte it, seventy years, (which is judged the most common) or more; yet he hath not promised them so long life.

Thirdly, And though some live so long, yet considering the Wars, and Plagues, and other Diseases among men, it is not without reason thought, there are many more dye, who have not lived according to the course of Nature.

Fourthly, As we conclude, that no person better, or so well as the Gardener, or such as sowed, planted, dressed, and frequently practiseth about the Flowers and Plants, knows when, and for what reason, to gather, and pluck up; so no Person knows better, nor so well, as God knows, when to cut or pluck up what he hath planted in the World, who doth all his actions upon good and weighty reasons, even greater and better than any Gardener or other Person hath; for what he doth in his concernment.

Object. 3. In Death a man becomes a loathsome spectacle to all beholders, insomuch, that the sight and smell of the Survivers find not more noysome offence from, and account not more vilely

of the most loathsome Creatures in the World, than of a Dead and rotten Corps of Mankind; and is not that very grievous, to become, from a delightful Companion, an abhorrance of all People?

Answ. 1. True, being dead, a man becomes a loathsome spectacle to all beholders. And do not many Diseases, to which a man is incident in his life, effect the same in beholders?

2. Though man do become by Death, what is suggested, yet hath he then no sense thereof; and in that is the Proverb verified (*What the Eye sees not, the Heart rues not*;) for look on man in that case (as we may) as a dead lump of Corruption, and what of misery can we apply thereto? who looks on a Dunghil, or a Jakes, and saith, Alass, for its misery? the same feels not, and knows not any: So that although the thoughts of such a condition by Death, grieves us whilst living, yet in that condition it self, we shall be free from such grief.

3. Again, Consider, That we were but earth before we had life; and being dead, we return to our first estate: and though withall, we become for a season more impure and corrupt than barely earth, yet in time we shall become very dust, when the putrefaction is consumed; and in that sense (but

(but especially in a more excellent) will that saying be fulfilled, *viz.* Corruption shall put on Incorruption.

Object. 4. Death deprives man of his society, with whom he hath had sweet converse.

Answ. 1. True, but it is in order (if he die in Gods favour) to enjoy in due season, better society than men on earth have.

2. Besides, as thou loseſt thy Friends on Earth, so thou art rid of thy Enemies there too.

Object. 5. Though Death may make way for better society than we have been used to here, yet who knows when it shall be, the Body not being to receive new life, till the General Resurrection, which may be very long first?

Answ. Suppose it be so (as the most Christians believe) that the best part of man receives glory and happiness immediately after death; yet from the time of Death, to the general Resurrection (at which time all knowing Christians believe the reward of the Righteous will not fail) the space betwixt Death and it, is but as one day; as he who by means of an Apoplexy or like occasion, sleeps many days and nights without waking, cannot

esteem

eſteem of the time he hath ſlept; anſwerable to the meaſure thereof: But it may be to him as one day or one night, and in this ſenſe may Death be reckoned (as uſually in the holy Scripture it is) a ſleep.

Object. 6. Suppoſe a man ſhould die by the hand of a cruel Man-ſlayer, who delights in torturing and deſtroying the body of man, as hath been ſeen; would not the conceit of one ſo cruel, coming to act his mind upon a perſon, make the thoughts of ſuch a death more terrible, when therein a man is no more regarded than a Dog, or the vileſt Creature?

Anſw. 1. Yea: But do not many, by reaſon of Wounds, and Gangreen'd Members, in their Life, for preſerving the Body, Limb, or Member, endure as great pain, and tremble as much at the ſight of the Chyrurgeon, when he comes to do his office on them, as a man doth at the ſight of the Executioner to do his? And conſider, That all that is commonly done at ſuch a Death, cauſeth leſs pain to the party, than what ſome do ſuffer by the cutting off one Limb, or curing ſome one Wound or Diſeaſe.

2. Again, Conſider, That the more of Torment a man endures in this Life, whether at Death, or otherwiſe, the leſs he is like to ſuffer after this Life, and the more bleſſing he is likely then to enjoy, if he be a good or worthy man, ſuffering here as a Child of God, and not a Reprobate, *Rev.* 18. *Verſe* 7. *Chapter* 20. *Verſe* 4, 5, 6.

Object. 7. But in our preſent Eſtate we have Being, Life, Sence, and Reaſon; and in Death, we ſhall have (at the moſt) only Being, and is not that very grievous to conſider, that we ſhould be reduced to no better a condition, than a piece of Earth, or a Stone?

Anſw. It is true, that the conſideration thereof is very grievous in it ſelf; but yet whilſt Man hath Reaſon, as well as Being, Life, and Senſe, let him uſe it to conſider alſo, that he hath no more cauſe to complain, that for a piece of the Earth he now treads on, if it ſhould pleaſe God (as at the firſt) to create thereof a man like himſelf, and ſhortly reduce it to its former ſtate; for thus it is now with mankind in general.

Object. 8. It is confeſt, that there is a Proverb, (*For one Pleaſure, a thouſand Dolours*) but it ſeems to be no better than a

flouriſh.

flouriſh of learned men, to colour over a bad matter: For although the miſeries of man in this life are many, yet if the benefits therein did not ſurmount thoſe miſeries, it is likely, that men would not ſo much deſire to continue therein, as now they do; and therefore who would not fear Death?

Anſw. Suppoſe it be granted, that the Proverb is but a flouriſh, and that the benefits of this Life do ſurmount the miſeries thereof; yet no man is able to ſay, how long a perſon in order to be happy, ſhould live here to enjoy thoſe benefits: But God he knows, and he hath appointed for men once to die, therefore reſt ſatisfied in his wiſdom for diſpoſing of thy time for Death, concluding, that the ſame ſhall be in its due ſeaſon.

2. Again conſider, That it is Gods Prerogative over all his Creatures, to diſpoſe of them how, and when he will.

3. Moreover, God hath already ſet the bounds of thy life, beyond which thou canſt not paſs: wherefore patiently commit thy ſelf to him in well doing, and quietly ſatisfie thy ſelf with his pleaſure, making of neceſſity a vertue; for it is in vain for a man to ſtrive againſt the ſtream, by tormenting himſelf with that which he cannot avoid;

avoid; yet this doth not hinder that all men may (yea ought to) use what lawful means God gives them opportunity of, for saving their lives.

Object. 9. Well, though it be granted that these answers which have been urged, have (most, if not all of them) common reason, and experience on their side: yet there remains further ground to fear death, as well from what the holy Scripture, as Nature or Custome doth evidence, and that in part is this, *viz.* Death is reckoned the King of Terrours, as in *Job.* 18. 14. compared with *Hebrews* 2. 15.

Answ. Death is indeed granted to be the King of Terrors, but that is in regard of a certain Sting that is in it; if that Sting be taken away, Death will not be so terrible as before, yea it will be rather gain than loss to die, if that Sting reach not the party dying.

Obj. 10. I confess, there may seem to be some comfort in that answer, if one knew how to escape that sting; but that is a thing so difficult, that I greatly fear Death: If I were sufficiently proved in that case, I should have comfort.

Answ. It is true, that the difficulty lyes even there, where it is exprest; but though it be so difficult, yea, impossible with

with Man, yet it is not so difficult with God, he hath sufficiently provided for man in that case; for he that is King of Kings, hath subdued that King of Terrors, and done what is needful for man concerning the same; for which purpose see these Scriptures, *viz.* 1 *Cor.* 15. 55, 56, 57. *John* 3. 14, 15, 16, 17, and part of the 18. *Rom.* 5. to 12. and forward to the end of the Chapter.

Object. 11. I grant it appears plain enough, that there is through Jesus Christ, victory wrought over that enemy mentioned, and answerably the Sting is taken away that I feared; I say taken away for some, but it seems not for all, because it is said, *The Sting of Death is Sin*; so that where sin is, there the sting is also; and I know my self a sinner, therefore in danger of that sting.

Answ. Indeed, If thou knowest thy self a sinner, and grievest not for it, but art therewith content, neither repenting of, nor reforming from it, I cannot say, the Sting of Death is taken away for thee; but if thou dost truly repent of thy sin, and endeavour with thy heart to forsake sin, the Sting of Death is taken away for thee; for the Scripture tells us, Christ dyed for sinners, that is to say, humble penitent

tent ſinners, not for obſtinate ones: A notable example whereof was manifeſted, when the Saviour of the World himſelf was held up, *viz.* In that of the two Thieves; the one railed on Chriſt, and was reproved; the other humbled himſelf, he alſo prayed, and received the anſwer of ſalvation.

Object. 12. Indeed that example (methinks) doth tend to prove what you ſay; but in ſo conſiderable a Caſe as this, a man would deſire more than one Witneſs.

Anſw. Therefore take more, *viz. Prov.* 8. 13. *Iſa.* 1. from *verſe* 16. to *verſe* 19. *Mat.* 9. 12, 13. *Rom.* 5, 8. 1 *Tim.* 1. 15, 16.

Some further Grounds, whereon a poor ſinner may expect Mercy, through the Merits of Jeſus Chriſt.

1. THrough a ſenſe of ſin, ſo to look on the Lord Chriſt; as thoſe who were ſtung with Scorpions in the Wilderneſs, did on the brazen Serpent.

2. Next followeth humbling of the ſoul, the effects of which is to be ſeen in theſe Scriptures, *viz. Job* 22. 29. *Pſal.* 10. 17. *Iſa.* 55. 15. *Jam.* 4. 6.

Which

Which Humiliation begets a ſelf-Examination; by which knowing the Holy Rule of Life, and comparing a mans Life to that Rule, trying how his caſe is, he is thereby ready to ſay (in reſpect to his miſery) as the Apoſtle doth, *Rom.* 7. 9, 10, 11. ſees himſelf a dead man in the ſenſe of the Law.

Then that works in him a holy ſorrow, and that a Repentance not to be repented of; *viz.* Repentance to Salvation, 2 *Cor.* 7. 10, 11.

It brings him to ſee, not only that he is a condemned or guilty Perſon, but that he is irrecoverably loſt, muſt needs periſh, without ſome Perſon as Mediator or Redeemer, do undertake for his Ranſome, or hath undertaken it; for that God is infinitely juſt, and he muſt have his Juſtice ſatisfied; and all that the poor ſoul can do, is but to amend his life for the future, walking more conformable to the Righteous Law of God, than heretofore. But alas! That is no more than what we ought to be for the time to come, it will not ſatisfie Divine Juſtice for the Tranſgreſſions already done againſt the Law of God, any more than a mans paying another, an enſuing Week, Month, or Year, for all he is engaged

engaged for within that ſpace of time, doth ſatisfie or clear the Debt which became due in time before that week: Neither (indeed) can a man, of himſelf, ſatisfie for what he ſhall owe to it, in the remaining part of his life. Now this conſideration works the ſoul into a melting frame, brings him on his knees, to ſay, as the poor *Publican*, *Lord have mercy on me a Sinner*: And, as the *Prodigal*, humbled, and ſees all his rambling ſhifts in vain, for yielding him that ſolid comfort, his Soul thirſteth after; therefore reſolves to go home to his Father; and although he may look upon him, as enraged againſt him (for which his ſoul knew, there was juſt cauſe) yet he goes humbling himſelf to his Father, ſaying, *Father I have Sinned*, &c. *and am no more worthy to be called thy Son.* Now obſerve the ſucceſs, *When he was yet a great way off, his Father ſaw him, and had compaſſion, and fell on his neck, and kiſſed him*; And further entertained him, not as a Servant, as he humbly beſought, (*for the humble ſhall be exalted*) but a Son, and rejoiced in him, *Luke* 15.

The *Aſſyrians* alſo well knew what good this humble Application was likely to effect in an *Iſraelitiſh* King, (1 *Kings*

(1 *Kings*, *Chapter* 20. *Verse* 31, 32;) and if mercy may be expected from one of those Kings, then much more may it be from the Supream, the King of those Kings, the Almighty, who hath promised large grace to humble souls.

So *Hester* (at the advice of *Mordecai*) *Chap.* 4. 5. made good proof of this humble way of addressing for Mercy, in a case otherwise desperate, the success whereof was that Royal Scepter held forth, with Grace, to grant even beyond the Petition, though she knew not when she went about it, but that she should perish; yet wisely perceiving that she must perish, if she had not so applied, she proceeded.

Thus was it with the *Lepers*, 2 *Kings* 7. 4. If they went into the City, they should suffer Famine; if they staid where they were, they must die; they therefore would venture for relief amongst their enemies, being sure they could not be worse than they were, they could but dye one way or another. So when the Soul is thus brought to see its misery, and humbles it self throughly, withall is willing to embrace what means soever represents so much as a possibility of saving it; then God shews his mercy to refresh it, according to that 57. *Chap.* of *Isa.* *Verse* 15, 16. &c.

&c. To revive the ſpirit of the humble, and to revive the heart of the contrite ones. So *Pſal.* 51. 15. *Ezek.* 33. 11. and forward. And Chriſt comfortably invites ſuch a poor ſinner, that is weary, and heavy laden with the ſenſe of his ſin, he invites him to come and receive reſt: and thus the Goſpel doth in general, give encouragement to humble penitent ſinners, to expect Salvation from the eternal GOD, the ſting before ſpoken of being taken away.

Then being truly humbled under the ſenſe of that miſerable condition, which ſin hath made a man liable to, and being rightly deſirous of Salvation; that which is required of him, is, only to believe that the Righteous God, who might have made him eternally miſerable, hath notwithſtanding, through his tender compaſſion (his mercy being above all his Works) reſolved on a way to ſatisfie his Juſtice, by acquitting the Guilty, who was no way able to pay a ſufficient ranſome for his own Redemption, therefore provided a price ſatisfactory, to redeem poor fallen man from the curſe; concerning which, both the Prophets and Apoſtles have witneſſed, as in *Iſaiah* 53, and 55. Chapters. *Micha*, chap. 5. verſe 2. *Heſea*, chap. 11. verſe 1.

Pſal.

Psal. 22. *Acts*, chap. 1. verse 8. chap. 10. verse 41. And more Scriptures; that price of Salvation, being Jesus Christ, of whom the Angels proclaim, about the time of his entrance into the World, *Glory be to God in the Highest, on Earth Peace, Good will towards men*, Luke 2. *Verse* 14. And the Evangelist *John*, *Chapter* 3. *Verse* 16. declares positively, That *God so loved the World, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have life Eternal.*

This is the term of Salvation, *viz.* Believing in his Son, to be that Gift and Ransom, which the Gospel generally holds forth to those, who would know what they should do to be saved. Withall there must be an obedient Conversation, and that universally, to all Gods Commandments, answerable to a poor souls ability, so long as life may last.

FINIS.

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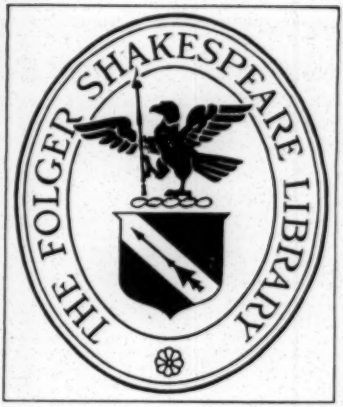

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